

The Church Officers' Gazette

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No. 5

Borderline Church Members

IT was when Peter followed his Lord "afar off" that soon he basely denied that he knew Him. It is when the professed disciple of Jesus lingers near the border line, standing between the church and the world, that his fall is imminent.

Sheep of Christ's Pasture

Christ compares His people with the sheep of the pasture, in both the Old and the New Testament. He taught: "He that entereth in by the door is the shepherd of the sheep." "When he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." John 10:2-5. "I am the Good Shepherd, and know My sheep, and am known of Mine." Verse 14.

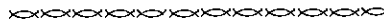
What a beautiful picture is here given to us of the tender, loving watchcare exercised by the Saviour for those who have given themselves to Him. He knows each one by name. He desires His flock to be near Him. He knows that enemies lurk near to scatter and destroy should His own sheep follow Him "afar off." While Jesus was here on earth, He said that He kept those whom His Father had given Him, and none were lost—save one. Before He came to earth as a man, He had appointed undershepherds of His sheep, and before He left the world, church shepherds were again given oversight of His "little flock." Of those former shepherds He had said:

Unfaithful Shepherds

"The diseased have ye not strength-

ened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost. . . . They were scattered, because there was no shepherd." Eze. 34:4, 5.

The lapse of time lessens not the danger of undershepherds' becoming



One Thing

So many things there are to do that modern life demands,
So many tasks to hurry through, so very full our hands!
Yet but "one thing is needful," we are told, for life complete—
And I would sit, at Christ's command, with Mary at His feet.

But many Martha duties throng in even mission work;
So many needs, so many calls we simply cannot shrink!
I fain would sit with Mary, but I'm given a Martha role—
Yet speak to me, Lord, as to her, and peace will fill my soul.

That "one thing needful" let me hear—that "one thing" let me seek,
And keep mine ear attuned to every message Thou shalt speak;
Though hands keep full and Mary's quiet hours are not for me,
Then though a Martha, let me walk as Enoch, Lord, with Thee!

PEARL WAGGONER HOWARD.

remiss in their watchcare for the flock. Pastors are appointed to feed the sheep; to watch for any who are straying or who are "broken" and "sick," physically and spiritually, and give succor to such. Some may have been "driven away" by evil forces, while others were counted as "lost." To keep the flock in a healthy condition, it is necessary that pastors, church elders, deacons, and other overseers labor continually, not in spasmodic efforts, but with constant watchcare.

Withholding Church Letter

As an example: A brother united with a certain church. For years he served in this church in different ways, and then was called to a distant State. After a time he applied for his letter of transfer through the clerk of the church where he was then residing. During his three years of membership no record could be found on the treasurer's books of any tithe paid by him into the "storehouse." Serious consideration was then given by the church board to the advisability of withholding his church letter, as recommendation could not truthfully be given to the receiving church that he was a member "in good and regular standing." Yet, how did it happen that the seriousness of withholding the Lord's tithe was not dealt with during the years the brother was a member of the church? Was not the sin of "robbing God" as sinful during this time as it was after he had moved to another State, and had applied for a church letter of transfer? Three years of opportunity gone in which effort could have been put

forth to win the brother into deeper fellowship with his Lord, and to convert him into a happy and blessed tithepayer.

Borderline Symptoms

This illustrates many another borderline believer who is drifting along, slack in his or her known responsibility in representing the exalted truths of the third angel's message, slack in Sabbathkeeping, slack in meeting his honest financial obligations, perhaps deliberately absenting himself or herself from experiencing the rich blessing which awaits those who meet with their Lord about the communion table. All these failures are symptoms which indicate that one is approaching the borderline experience. The apostle Paul pointed out that in such cases, "Ye which are spiritual, restore such a one in the spirit of meekness."

Have the days passed when the church or its officers, the church board, appoint a visiting committee of one, two, or more members to labor for some brother or sister who is thus "falling away," loitering along the border line between the church and the world? Or is it expected that the pastor shall do all this visiting? Church discipline must be maintained against sin, else the skirts of the church as a whole shall become blood-stained. Remember Achan.

Eating Out Spirituality

Years ago the warning was given us that the following of worldly fashions was eating away spirituality in the church. Is pride manifested in this manner to be taken notice of by the church? This pointed instruction is given us:

"Do not, my sisters, trifle longer with your own souls and with God. I have been shown that the main cause of your backsliding is your love of dress. . . . Fashion is deteriorating the intellect and eating out the spirituality of our people. Obedience to fashion is pervading our Seventh-day Adventist churches, and is doing more than any other power to separate our people from God [Italics ours]. I have been shown that our church rules are very deficient. All exhibitions of pride in dress [and that can apply to men, as well], which is forbidden in the word of God, should be sufficient reason for church discipline. If there is a continuance, in face of warnings and appeals and entreaties, to still follow the perverse will, it

may be regarded as proof that the heart is in no way assimilated to Christ. Self, and only self, is the object of adoration, and one such professed Christian will lead many away from God."—"Testimonies," Vol. IV, pp. 647, 648.

One who is "in no way assimilated to Christ" can certainly be of little value or strength within a church fold while he is in such condition. And shall the church sit idly by counting such matters of so small importance as to call for the exercise of no "church discipline"?

The Member Ready for Transfer

Of Peter Jesus said: "I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." And Peter

Special Appointments for May

Home Missionary Day,
May 4

Second Sabbath Missions
Offering, May 11

was converted. He became a valiant soldier of Christ. He was won from his borderline professed-Christian experience, into one of the most powerful witnesses for Christ. Personal labor put forth at the right time, accompanied by the prayer of faith with and for the erring one, will be used of God to defeat many a wily scheme of the devil to entice into sin and to cause the loss of eternal life, and will win the straying one back into full and loving fellowship. Then whenever the request for a church letter of transfer is called for, it may be granted without question or evasion. The clause in the church letter which states the spiritual condition of the member to be transferred, reads:

"[Giving the name] is a member of this church in good and regular standing, and that we cordially recommend — to your fellowship and care; and when — shall have been received by you, and notice of that fact given to us, by the return of the accompanying certificate, with blanks filled, — will no longer be considered a member of this church."

T. E. B.

An Experience

IN Malachi the promise is made that if we bring all our tithe into the Lord's storehouse, He will open the windows of heaven and pour out a blessing that there shall not be room enough to receive it. He also says He will rebuke the devourer for our sakes. Ever since I have been a member of the church, I have been faithful in paying my tithe.

Not long ago I had the following experience. A friend and I decided to share the same wardrobe in which to store our winter clothes. This friend was not a member of our church. We stored our clothing one garment against the other and put in moth remedy to prevent moths from getting in. When we took our clothes out, she exclaimed that her clothes were badly moth eaten. After close examination of my clothing, not a place could be found where the garments had been injured.

The Lord surely is not slack concerning His promises. His promise was literally fulfilled in this experience.

ZULA JONES.

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"To everyone who offers himself for service, withholding nothing, is given the power to achieve measureless results."

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THE ANNUAL ENCAMPMENT OF GOD'S PEOPLE

Suggestive Program for Sabbath Service, May 4, 1940

OPENING SONG: "Marching to Zion," No. 887 in "Christ in Song."

SCRIPTURE LESSON: The Camp of Israel in Nehemiah's Time. Neh. 8:13-18.

PRAYER.

SONG: "Anywhere With Jesus," No. 535 in "Christ in Song."

READING: "Annual Encampment of God's People," by Steen Rasmussen.

READING: "The Spiritual Uplift of the Camp Meeting," by A. F. Tarr.

READING: "A Farmer's Dream." (To be read by a member of the congregation, preferably a senior Missionary Volunteer.)

SONG: "Jesus Calls Us," No. 168 in "Christ in Song."

READING: "Making the Most of Camp Meeting," by W. J. Westerman.

ANNOUNCEMENTS: (Camp meeting date and place. Plans for current mission endeavor.)

OFFERING FOR LOCAL MISSIONARY WORK.

CLOSING SONG: "When the King Comes In," No. 43 in "Christ in Song."

BENEDICTION.

Note to Leaders

In presenting this very full program in the interests of the camp meetings of 1940, leaders should understand that the material is to be adapted and adjusted to the time and place of the service. In our larger churches pastors will present the theme in their own preferred manner. The time of the camp meeting is so varied that the topic may seem more applicable in territory where the early spring meetings are in progress, than in territory where the camp meetings do not come until fall. However, the desired objectives will be reached if the sacred obligation to attend the annual feast is impressed upon the minds of all, and the unusual opportunities afforded for growth in spiritual life and service are made plain. There may not be time for all the "readings" sug-

gested. Choose those which best serve your purpose for rallying every church member, old and young, to attend the camp meeting this year; and urge that as many as can do so invite friends and neighbors to go with them. Announce very definitely the time and the place for holding the annual encampment in your conference. If it should be that the camp meeting is not to be held until some months later, it is none too early to begin laying plans, so that when the time does come, home, business, and farm can be left behind for a period of spiritual uplift.

GEN. CONF. HOME MISS. DEPT.

When I Get to the End of the Way

THE sands have been washed in the footprints

Of the Stranger on Galilee's shore,
And the voice that subdued the rough billows

Will be heard in Judea no more.
But the path of that lone Galilean
With joy I will follow today;
And the toils of the road will seem nothing.

When I get to the end of the way.

There are so many hills to climb upward,
I am often longing for rest,
But He who appoints me my pathway
Knows just what is needful and best.
I know in His word He has promised
That my strength, it shall be as my day;

And the toils of the road will seem nothing.

When I get to the end of the way.

He loves me too well to forsake me
Or give me one trial too much;
All His people have been dearly purchased.

And Satan can never claim such.
By and by I shall see Him and praise Him.

In the city of unending day;
And the toils of the road will seem nothing.

When I get to the end of the way.

When the fast feeble step has been taken,
And the gates of that city appear,
And the beautiful songs of the angels

Float out on my listening ear;
When all that now seems so mysterious
Will be bright and as clear as the day,

Then the toils of the road will seem nothing.

When I get to the end of the way

—Selected.

Annual Encampment of God's People

BY STEEN RASMUSSEN

THE camp meeting as an occasion for promoting the interests of the cause of God, for enlarging the missionary vision, and for strengthening the love of God's people for the work at home and abroad, cannot be overestimated. When properly conducted the camp meeting is one of our most effective agencies for soul winning, soul enrichment, and soul training, and for developing an enlarged soul burden for others.

In these days of undue haste, sharp competition, and struggle for the daily bread, people sometimes think that they cannot go to camp meeting because of home duties and insufficient funds. It is right to take care of the interests at home, but in the majority of cases, if one starts to plan early enough, arrangements can be made whereby these matters can be looked after while one is in attendance at camp meeting.

The Largest Attendance This Year

In view of the solemn and awful hour upon which we have come, which is so strikingly portrayed in "The Great Controversy" and in volume nine of the "Testimonies," we feel impressed to sound a special rallying call to all our believers to plan to come to camp meeting this year. Why should we not see at our camp meetings this year the largest attendance of our people, both young and old, which we have ever seen at a camp meeting season? Attendance at these meetings will result in the conversion of many who are now in the valley of decision. Many who are now drifting will be reestablished.

Consecrated, experienced workers will attend these meetings and render their very best help. Our educators will be there to talk with the young people about securing a Christian education and preparing to fill a place in the cause of God. Special meetings will be held for parents, church officers, and Dorcas Society leaders, and instruction will be given in carrying on missionary activities in the neighborhood. The daily services for our young people are of inestimable value in their spiritual life and in helping them to form right attitudes and maintain high standards.

Preparing the Heart

In making the necessary preparations so far as temporal things are concerned, the preparation of the heart should not be neglected. From the messenger of the Lord we have this good counsel:

"While preparing for the meeting, each individual should closely and critically examine his own heart before God. If there have been unpleasant feelings, discord, or strife in families, it should be one of the first acts of preparation to confess these faults one to another and pray with and for one another."

"The same work of humiliation and heart searching should also go on in the church, so that all differences and alienations among brethren may be laid aside before appearing before the Lord at these annual gatherings."—*"Testimonies," Vol. V, pp. 163, 165.*

All to Act a Part

All should have a part to act in making the camp meeting a true success. We fear that the plan of organizing the campers into prayer bands is not being carried out as faithfully as in years gone by. The attendance from the town or community may also be greatly increased if the campers are organized into companies to visit the homes, inviting the people to attend the Bible studies and evening services. We are definitely told that "by engaging in work at the camp meeting, all may be learning how to work successfully in their home churches."—*Id., Vol. VI, p. 49.*

The annual camp meeting has proved a real inspiration to many a disheartened soldier of the cross. Tho

refreshing spiritual uplift of the early morning devotional meetings, the exchange of experiences, the opportunity to testify for God, and the enlarged vision thus obtained, are invaluable in the missionary program of any conference or church.

Let Us Resolve to Be Present

Shall we not endeavor to make the coming camp meeting season the best in our history and in our own personal experience? The end is fast approaching. It is the last hour. We shall not be able to hold camp meeting many more years. There are days of great stress and trial before us. The time is already here when distress of nations and financial trouble such as the world has never seen have come upon the human family. We need a better, more thorough preparation for what is yet to come in order that we and our families may come through victorious in this great impending conflict. Our children need it. Our youth need it. There may be obstacles in the way of our attending. The enemy will see to it that the way is hedged up if possible. But the same God who opened the Red Sea for the children of Israel is also our God, and He will help us if we will move forward in faith.

Sometime, at some meeting, there will be a mightier visitation of God's Spirit and power than we have seen hitherto. There may be such an outpouring this year at the camp meeting in the conference or mission in

which you live. Resolve to be there, brother and sister, and prepare to share in this spiritual awakening which God counsels the church to seek, and which He promises surely will come when His children seek Him with all their heart.

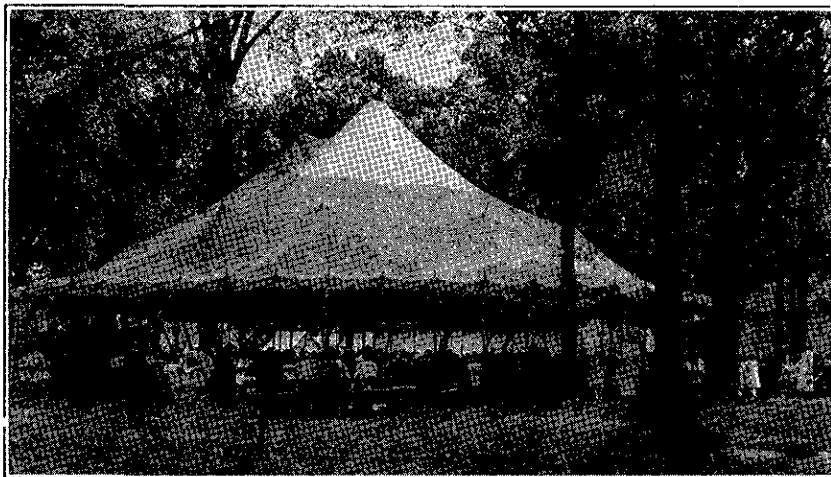
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The Spiritual Uplift of the Camp Meeting

SEVENTH-DAY ADVENTISTS are a peculiar people. Wherever you find them, this peculiarity obtains. It persists despite nationality, country, or environment. We are conscious of it on Sabbaths when, in the midst of a pleasure or business bent world, we wend our way to church. Our children are conscious of it at school and in all their associations. We are made constantly aware of it in our efforts to secure a livelihood, and in all our community relationships. We are reminded of it, too, when we budget our personal funds and set apart first of all our tithes and offerings. All these peculiarities tend to build up a hardihood, a steadfastness, and a devotion on the part of our membership.

Another peculiarity is the camp meeting. From our earliest days this has been a special feature of Seventh-day Adventist life, and it has perhaps helped as much as any other one thing in maintaining simplicity, in holding to the old paths, and in keeping us a united people.

As members gather in from various



The Annual Convocation of God's People

"Come . . . to these sacred convocation meetings, to find Jesus. . . He will be present, and He will do for you that which you most need to have done."—*"Testimonies," Vol. II, p. 375.*

parts of the country, having left their homes and their responsibilities, they find spiritual refreshment in unitedly seeking the Lord. They find social uplift, too, in renewing old acquaintances and in meeting new fellow travelers to the city of Zion. What happy memories we all have of camp meeting days! How we remember the associations, and the blessings and the added strength which we received! Some members even measure the period of their church membership, not by years, but by the number of camp meetings they have attended, and they remember the special associations and features of each. Thus it would be extremely difficult to estimate the benefits of camp meeting, especially to a people whose whole outlook on life is as peculiar as is that of Seventh-day Adventists. No wonder the admonition is given in the Spirit of prophecy: "Go to the camp meeting, even though you have to make a sacrifice to do so."—*Testimonies*, Vol. VI, p. 40.

The separation from the cares and worries of everyday life, the application of mind and heart to the things of God, and the association with others whose feet have been walking the selfsame road, have been invaluable influences in preserving steadfastness and unity among the believers. A new appreciation of the privileges and blessings which are enjoyed by members of the advent family has invariably come to those who, despite the sacrifices, have determined to be present. There has also been awakened a new determination to discharge faithfully the responsibilities born of those privileges.

Thus the camp meeting has been a power in holding together the scattered units of advent believers, and in infusing new courage and enthusiasm into the hearts of the members. Especially has this been true where many of the members are isolated from others of like faith, and where the smaller groups of believers so rarely enjoy the visit of a minister. To these, particularly, the camp meeting has become an institution which vitally affects their spiritual life.

The value of these meetings to all is clearly stated in the Spirit of prophecy as follows:

"Let all who possibly can, attend these yearly gatherings. All should feel that God requires this of them. If they do not avail themselves of the privileges which He has provided that they may become strong in Him and in the power of His grace, they will grow weaker and weaker, and have less and less desire to consecrate all to God. Come, brethren and sisters, to these sacred convocation meetings, to find Jesus. He will come up to the feast. He will be present, and He will do for you that which you most need to have done. Your farms should not be considered of greater value than the higher interests of the soul."—*Id.*, Vol. II, p. 575.

With this pertinent admonition before us, can a single Seventh-day Adventist safely afford to be absent from a camp meeting? Especially today, when the blessing and guidance of God, and the fellowship of His people, are so sorely needed.

We are undoubtedly stepping into the time of trouble, the time of the "loud cry," when the "remnant people" will "zealously declare the truth, fearless of consequences." This period will rapidly merge into the period which we know as "the time of Jacob's trouble," a time of grave anxiety for God's people, when "the anguish which they suffer is not the dread of persecution for the truth's sake," but is the result, "through some fault in themselves," of their failure "to realize the fulfillment of the Saviour's promise, 'I will keep thee from the hour of temptation which shall come upon all the world.'" The rapidity with which these movements follow one another will be greater than we have expected. A miraculous hastening will take place, and the close of probation, the seven last plagues, Armageddon, and our deliverance, will come as a thief in the night to those who are unprepared.

Are we prepared for these stirring times? Are we certain that we have made every preparation possible, and taken advantage of every opportu-

nity that has been provided to strengthen us for the conflict? We need a season of fellowship, prayer, and Bible study with fellow believers. This is the divine purpose of camp meeting. This may well be one of our last opportunities; any sacrifice to attend will be worth while, and will yield a harvest of strength and new courage.

A. F. TARR.

Making the Most of Camp Meeting

THE annual camp meeting is a very important agency in connection with our work. In addition to strengthening the spiritual life of our people, it has proved to be one of the most effective methods of arresting the attention of the people; and down through the years many have been led to accept the message for this time as a result of these gatherings.

The camp meeting has been ordained of God. The plan is a Scriptural one. Anciently God instructed His people to assemble three times a year. The time at such gatherings was to be spent in seeking God, recounting His mercies, and giving praise and thanksgiving to His name. These gatherings of Israel were to be the means in God's hands of preserving them from the corrupting influence of the surrounding nations. "For where two or three are gathered together in My name, there am I in the midst of them." Matt. 18:20.

"Come, brethren and sisters, to these sacred convocation meetings, to find Jesus. He will come up to the feast. He will be present."—*Testimonies*, Vol. II, p. 575.

God desires that we recognize that as we enter the campground, we are in His presence. As we keep this thought in mind, and come before Him with "reverence and godly fear," His promises will be fulfilled to us, and our experience at the meeting will be greatly blessed.

"The Lord is in His holy temple: let all the earth keep silence before Him." Hab. 2:20. We recognize this as good instruction for our churches, but we often fail to sense the fact

Our camp meetings are to increase in interest and success. As we approach nearer the end, . . . in these meetings there will be less preaching, and more Bible study. There will be little groups all over the ground with their Bibles in their hands, and different ones leading out in a free, conversational study of the Scriptures.—*Testimonies*, Vol. VI, p. 87.

that these words also apply to the places of worship on the campground—our large pavilion and other tents which are especially devoted to the worship of God during the meeting. We are inclined to forget when we enter the tent which has been set apart on the campground for the worship of God, that it is indeed the sanctuary of God, and that the instruction which was given to Joshua when the Captain of the Lord's host met him in the way, is for our benefit. "Joshua fell on his face to the earth, and did worship," and the Lord said to him, "Loose thy shoe from off thy foot; for the place whereon thou standest is holy." Joshua 5: 14, 15. Similar instruction was given to Moses as God called to him from the midst of the burning bush. Here again the statement was made, "The place whereon thou standest is holy ground." We need to apply this instruction to our worship tents at camp; for the Lord desires His people always to enter into His presence, the presence of the King of kings, with reverence and godly fear.

A failure to remember this good counsel grieves the angel of God from us; but if this instruction is heeded, the presence of the heavenly messengers will be felt, bringing peace and joy to our hearts. The influence of our actions upon others must be considered, as a lack of reverence is positively harmful to many new believers and visitors to our annual gathering. I have known several of our new members who have had an intense struggle which almost discouraged them, as they witnessed the lack of reverence in some of our camp meetings.

I am sure that we all have an intense desire to see the twofold purpose of God for our camp meetings fulfilled: that we ourselves may experience the greatest spiritual help possible from our attendance at the camp, and that visitors to our annual gathering may be deeply impressed and may say in their hearts, "We will go with you: for we have heard that God is with you." Zech. 8:23.

Shall we not all unite in earnest prayer that the 1940 camp meetings may be seasons of exceptionally rich blessings to the people of God, and that many souls may accept the message as a result?

W. J. WESTERMAN.



A Farmer's Dream

As Farmer Brown came stalking into the kitchen, it was easy to see that things had gone wrong that day. After hanging up his hat, he sat down at the table, ate a little, and hastened out to the barn.

Even the horses and cattle seemed to sense that he was out of sorts. Ordinarily he was kind to them, for he was a good man. But tonight he was different. This had been an unusually hard day; machinery had broken, and everything had seemed to go wrong.

Coming into the house an hour later, he sat down in the big rocker opposite his meek and tired little wife. She had tried always to be patient and kind, but sometimes it was very hard. Tonight she was literally worn out. Tom and Mary had gone to bed early, leaving her alone to talk all her worries and plans over with God.

"Henry," she said, half timidly, to her husband, "it is only a few weeks until camp meeting. I was just reading the conference notice of it."

"But, wife," he broke in, "it will be impossible for us to go this year."

"I don't see how we can afford to miss it," she returned. "I've been thinking it all over while sitting here, and I would so much like to go."

"But, wife, you know how hard pressed we are just now. We have not yet recovered from what we lost the past year. And besides, the extreme drouth has ruined crops. We can't even feed our own stock; so how can we go?"

"But the Lord understands all about that, Henry, and He will take care of His children if we will do our part. And really we ought to go."

Without answering this, he continued, "Tom doesn't want to go, you know. He doesn't stay for worship half the time any more, and he never reads his Bible now. And Mary is busy with her music. It wouldn't do to break into that; she is nearly through with her course. However, I hope she will have more interest in spiritual things after she has finished."

There was a little quaver in his wife's voice as she replied, "I've been thinking it all over while you were at the barn. I believe that Mary and Tom's attitude is the result of our not living as we should. We have not been burdened enough for our own salvation, and the welfare of our dear children."

"But you know that we've got to look at the other side, too. The conference is constantly calling for means to carry on the work. Where'll they get the money if we farmers don't work for it and give it?"

"But do we give all we can? I'm afraid we're not giving as much as we did when we made less. The Lord needs money, it is true," she continued, "but He needs us and our children more than all else. I believe there is a way to give Him all. You know poor Mrs. Jones has only the wages you pay her son, for his sister is not earning anything now. Yet they give liberally every Sabbath. I was over there the other day at their worship time. I'll tell you, husband, they had a real little Pentecost. And I believe we ought to have one in our home. We need God's help, and I believe that camp meeting is the place to get it." With this she leaned back, closed her weary eyes, and sent up a silent prayer.

Not able to reply to this, her hus-

band put his feet on the stool in front of him and settled down for a little while before retiring.

Suddenly he seemed to be living in a new hour. A strange, unknown coldness was everywhere. He hastened out to see what it all meant. The very air seemed filled with evil angels. Where was he? What had happened? What did it all mean?

Hurrying over to the home of the poor widow, he found her and her two children praying. And, oh, what peace rested upon them. Awe stricken, he felt compelled to remain a little distance away.

He asked her what it all meant. "Why, do you not know that the Pentecost has really come," she said, "while you were buried up at home? The last camp meeting is over. The last soul has been won to Jesus, and the last gift has been made to His cause. The work of God is done in the earth, and Jesus will soon come."

"Oh, it cannot be!" he gasped. "It must not be! Why, I had planned to share in the latter rain, with all God's faithful children."

"It is too late now," she replied. "The latter rain has done its work, and all God's people are securely sealed."

"But I had promised the Lord to begin cutting down my possessions, and have it all in the cause before the end."

"No more means are needed now," she said. "The gospel has gone to the world, and every offering will now be rejected with the giver."

"But, I *must* win Tom and Mary back to God! I must! I must!" he frantically cried.

"You can't do it now. The gate of mercy is forever closed, and you and your children are forever shut out. If you had been loyal, and attended camp meetings, God would have baptized you and yours with the Holy Spirit, and all would have been well. It is too late now."

With a mighty cry of terror, he awoke. His little wife asked what was the matter. "Oh, my dear wife, thank God it was only a dream!"

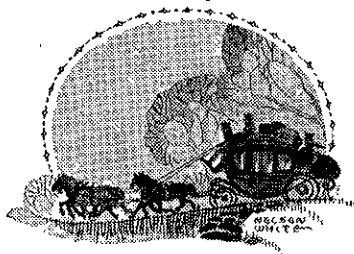
"A dream?" she asked.

"Yes," he replied. "A dream! and I know that it was from God."

She drew up her chair and put her thin hand upon his, comfortingly. After relating the dream to her, he said, "Little woman, we are all going

to camp meeting, regardless of what it costs. Tom and Mary are going, too. Tom's old father is going to be a better example after this. And Mary's going to hear music that will set the very bells of heaven ringing." And he planted a kiss on his wife's faded cheek that made her dream that night of happy bygone days.

C. G. BELLAH.



Camp Meeting on Pitcairn Island

At frequent intervals of late there have appeared in the public press articles of varying length describing Pitcairn Island and the present-day inhabitants of that island. The history of the island and its people offers ample scope for imagination and romantic fiction, and writers have not been slow to build up air castles of huge proportions, intermingling the false and the true. To Seventh-day Adventists these reports are interesting by way of observation as to the presentation of facts, for the story of Pitcairn Island is a familiar one since its people became "our people" nearly half a century ago, when a pioneer Seventh-day Adventist missionary, by the name of John I. Tay, landed on the island and lived among the people for many months. He taught the people the Scriptures and the truths of the third angel's message, which were accepted by the entire community; and ever since that time the Pitcairn Islanders have been loyal communicants of the Seventh-day Adventist Church. That is not to say that every person on the island has been soundly converted and professes Christianity, or that the younger generation have always been true representatives of the church; but there has been and still is but one church denomination recognized on the island, its adherents standing loyal to the third angel's message, ever praying and working to win the youth, the indifferent, or the backslidden to fellowship with Christ.

In the *Religious Digest* of January, 1940, appeared an account of present-day conditions on the island which comes nearer to fact than anything else we have seen outside of our own publications. We quote the article here, because it gives quite an accurate picture of the operation of our church missionary organization on Pitcairn Island, as observed by a visitor.

"The population of Pitcairn Island today is 220, although about twenty are visiting in New Zealand and Tahiti. Pitcairn is in touch with the world through passing ships, by correspondence, and by radio. Rarely a week passes that some freight or passenger ship does not make the twenty-five-mile detour from its course to visit the island. About a year ago the islanders were delighted with the gift of a powerful radio. Pitcairn dwellers may now hear the news of the world, and the voice of the licensed amateur Pitcairn operator, Andrew Young, is heard in different parts of the world—VR6AY Pitcairn Island calling!"

"For many years the education of children was carried on by Pitcairn teachers, but now a qualified teacher and his wife from Australia have charge of the schoolwork. The present enrollment of the school is forty-three, and includes children from six to sixteen years of age.

"About fifty years ago the islanders joined the Seventh-day Adventists. Today the majority of the adults are church members. On each Sabbath morning practically the entire community attend the Sabbath school, where division leaders review the Bible lessons studied at home during the week. This year the senior division is studying the requirements of the Christian life—repentance, forgiveness, faith, truth, and love. The juniors are following the children of Israel in their wilderness wanderings. The wee tots are taught simple Bible stories with the aid of Picture Rolls, sand tray, and other illustrative material. A regular church service is held at eleven o'clock, and in the afternoon a meeting is conducted by and for young people. A missionary meeting is held each Monday evening, in which letters of interest are read and encouragement is brought from pen friends in different parts of the world, or from articles from Christian papers which tell of the triumphs of the gospel in lands afar. Early every Tuesday a number of islanders assemble for united Bible study and prayer."—Gwen M. Judge, visiting missionary.

To follow the report as appeared in the *Digest*, the following account of a camp meeting on Pitcairn Island, written by Roy P. Clark, a Seventh-day Adventist worker stationed on the

island, is of special interest just at this time when the camp meeting season is approaching in many parts of the world.

"We decided to hold our annual camp from November 25 to December 2. Two or three days before the camp, the people, both old and young, might have been seen carrying loads of bedding, cooking utensils, tables, chairs, and other articles needed for a good and comfortable camping time. All took a share in the work of shouldering the heavy loads up to Flatland. The men were carrying loads that would surprise you. There were the women with their bedding and dried banana-leaf mattresses, while the men had heavy loads of canvas, used for the making of tents, and they also carried tanks to catch water in case of rain. It was a pretty and encouraging sight to see the wee tots with their small loads, climbing the steep hill to Flatland. All went about the work with enthusiasm and earnestness. It certainly seemed that the people had the right spirit for a good camp.

"At Flatland itself were scenes of activity. The men were busy repairing camp houses or building new houses or setting up tents. The women were engaged in sweeping around their tents or small camp houses and kitchens. The voices of children could be heard as they romped and played. Columns of smoke were rising from the fires of burning bush and rubbish. The sounds of the ax, saw, and hammer were heard as the big tent was being set up, or as the men did other necessary work. The campground was cleared of the weeds and hush that had been growing for one year, and soon all was neatness and order. Already we seemed to sense the presence of God, and to feel a solemn awe and reverence.

"We come out to Flatland edge. The day is perfect. We behold the smooth sea as far as the eye can reach in any direction. If the water is clear, you can see to a depth of from twenty to twenty-five fathoms. Directly under the edge is Adamstown, the village of Pitcairn. One can behold nearly every home nes-

tled among the trees. Truly it is a beautiful sight, and one not likely to be effaced from the memory. There are the large banyan trees that are the admiration of all who view them, and the coconut trees waving in the breeze. Here and there one gets a glimpse of the surf-beating on the rocks. A trained eye can distinguish the orange trees, loaded with their golden fruit, hiding among the thick foliage of other trees. Some of the roads and pathways can be seen, with people coming and going. This adds life and color to the picture, as the women are wearing different-colored dresses.

"Two days before camp time it rained so hard that the roads became unbearable to walk on. Did this circumstance dampen the enthusiasm of the people? Not a bit! Up went the loads just the same. Some came from Flatland through mud ankle deep, with a smile of greeting to

those on their way to camp meeting.

"The weather looked foreboding, and it was likely that the rain would continue for some time. Wednesday evening came, and time for the first meeting. What happened? From the first evening meeting to the very last meeting ten days later, there was not a single squall of rain. We had perfect camp weather. But this is not the best part of the occasion. Just as we finished the last morning meeting, there came a heavy shower. Then there was a time when it cleared enough for those who were waiting to come home with their loads to do so. Later the rain came down in torrents. In these remarkable circumstances we saw the overruling hand of God.

"We had some good testimony meetings at the camp, and many received a blessing that will stay with them through life."

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SOUL WINNING NEWS FROM SOUL WINNERS



Convincing the World by Consistent Christian Living

(A personal incident related by Elder J. L. McElhany)

SOME twenty-five years ago, while serving as local conference president and also as pastor of a large city church, I conducted a series of evangelistic meetings. At that time there was war in the Balkans between Turkey and Bulgaria. One night I announced that I would preach on the Eastern question, and the church was jammed to the doors, and many people were on the outside who could not get in. After I had spoken, while I was still standing on the platform, a man came rushing forward and caught my hand. He said, "Mr. McElhany, I want to tell you something," and he began to tell me an experience he had had. Now, as I

have said before, I had just finished a sermon on the prophecy on the Eastern question, and I had pointed out that the events that were happening were evidences of the fulfillment of prophecy. And that man who had sat there and listened to all that sermon, came bounding up with the words, "I want to tell you about a Seventh-day Adventist that I met once." Here is the story:

He said: "One time I was down in Tennessee with my wife. (This man I found out afterward was an eminent journalist, a man who had traveled all over the world.) We were spending the summer in the mountains, and one day we were out horse-back riding. We became very hungry, and I said to my wife, 'If we can find someone around here, I am going to try to get something to

In order to live in the light, you must come where the light shines. . . . At any sacrifice, [all] should feel under solemn obligation to attend, . . . at least the yearly gatherings of those who love the truth.—"Testimonies," Vol. IV, p. 106.

eat.' They overtook an old colored man, and they hailed him. He said, "Uncle, do you know where we can get something to eat?" "Yes," the old man said; "follow me." He led them off down to his mountain cabin. He called his wife and told her that here were two strangers who were hungry, and asked her if she could get them a meal. "Yes," she said, "it will take me about an hour. If they will ride on and come back, I will have dinner ready." So they did as directed.

This man went on to tell me about the experience. He said, "We sat down to one of the best meals I have ever eaten. Of course it was served very simply, but it was well cooked and tasted good, and we were hungry. We ate all we wanted, for I expected to pay well for it. After we were through I said, 'Well, uncle, what do I owe you?' 'Why,' he replied, 'you don't owe me anything.' But I insisted, 'I am going to pay you well.' But he said, 'You don't owe me anything.' I tried to pay him, but he drew himself up and said, 'We are Seventh-day Adventists, and our church teaches us to feed the hungry. You don't owe me anything.' Well, we got on our horses and rode away. I turned to my wife and said, 'Wife, there are some people who live out what they believe and are true to their religion.'"

But that wasn't all the story. The people were filing out of the church, and I wanted to get back to the door and shake hands with them. But that man wouldn't let me. He had an experience to tell. He went on, "After that we moved down to Chattanooga, and one time a friend gave us a possum. I wanted to have it cooked in real Southern style; so I said, 'I am going out and find that old colored man and see if I can get his wife to cook that possum for us.' So I found the old man and told him about the possum. 'Oh,' he said, 'but we are Seventh-day Adventists, and we don't believe in eating possum.' I said, 'I don't want you to eat it; all I want you to do is to cook it.' The old man replied, 'No, sir; we can't even have it in the house.' And he wouldn't have a thing to do with it."

Now you say, of course that man was greatly offended. Was he? No, he was more interested in that old

colored man's faithfulness than he was in my sermon on the Eastern question. He didn't have anything to say about my sermon, but he was so full of his admiration for those humble old people who were true to their religion that he couldn't talk about anything else. Don't you think that old colored man preached a powerful sermon? I think he did. That is the principle that I think we all ought to practice. It is just living out what we believe every day of our lives.

"A Christlike life is the most powerful argument that can be advanced in favor of Christianity."—*Testimonies*, Vol. IX, p. 21.



A Breath of Missionary Zeal

KNOCK! KNOCK! Came the sound on the door of one of the office rooms assigned to the Home Missionary Department in the General Conference Building, Takoma Park, D.C. On opening the door we stood face to face with a stranger—a woman we had never seen before; but without inquiry we bade her come in and be seated, for it was evident that she had a definite purpose in coming to the General Conference Home Missionary Department, and of course we were all attention.

The woman gave her name and said that she belonged to the Seventh-day Adventist church in an adjoining community, although we gathered that she and her husband had moved here at a fairly recent date. The brief case she carried appeared to be heavy, and ere long the contents were disclosed. Books, pamphlets, and missionary literature of various kinds filled all available space, and she explained that for a number of weeks she had been covering a few blocks of territory in Takoma Park, following the lending-library plan. Not knowing of the "Community Circulating Library" plan, as explained in the very recent leaflet printed as Home Missionary Series No. 22, she and her husband had paid for having heavy-paper folders printed with their name and the words "Private Circulating Library," and had slipped in a series of pamphlets, to be lent from house to house. A growing interest had developed, and a particular desire on the part of a number to read "The Great Con-

troversy" was apparent. The object in calling at our office was to ascertain if there was any way whereby copies of "The Great Controversy" could be obtained at a special price for lending purposes. She wanted a dozen copies to add to her "Private Circulating Library," but could not see her way to obtain the necessary funds for this purpose.

Of course the usual policy of referring her to the church missionary secretary for obtaining literature supplies for missionary work was adopted, and we urged that she get in touch with the conference home missionary secretary as well, and suggested that it would be well for her and her husband to adopt the general circulating library plan, which would not involve her own personal funds exclusively, and would provide literature best adapted to creating interest. She very gratefully accepted our suggestions, and left with a firmer resolve not to be defeated in her extensive plans for lending "The Great Controversy."

This dear sister brought into our office a breath of missionary zeal and enthusiasm which was most refreshing. It was surprising to learn that people living within a few blocks of the General Conference office could be found who were eager to read Seventh-day Adventist literature, for the territory had been repeatedly covered in different ways, and besides, our churches (at least two of them, and several others between Takoma Park and the city of Washington) and the Washington Sanitarium, and the Review and Herald Publishing Association, are constant witnesses to the existence and beliefs of Seventh-day Adventists. But here was a sister who had recently come into the community who was finding a field of rich opportunity under our very shadow.

The sister said, "My husband makes the living; so I do not have to worry about financial burdens, and I just cannot sit still at home. I feel that I must spend all the time I can spare from home in carrying the truth to the people. I talk with the people, and call their attention to what is occurring in the world, telling them that the word of God has clearly stated that such things would be. I ask them if they would not like to read a book which long

ngo foretold just the things we see happening today in the political world, in which our own nation is taking a leading part; and I find them interested at once and eager to read such a book. Then I lend them 'The Great Controversy,' for I believe that this is the book of the hour and that it should be circulated everywhere."

As we talked to this worker, a new longing came into our hearts to try still harder to inspire greater missionary zeal throughout the rank and

file of our membership, and there flashed through our mind the following rousing summons: "Everything in the universe calls upon those who know the truth to consecrate themselves unreservedly to the proclamation of the truth as it has been made known to them in the third angel's message. That which we see and hear calls us to our duty. The working of satanic agencies calls every Christian to stand in his lot."—"Testimonies," Vol. IX, pp. 25, 26.

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company of the poor and needy. He has broad sympathies and a kindly heart.

He should be a discreet man. His ears must be open, but his lips must be silent. He will respect confidences and avoid favoritism. He will know the disposition of each member, and will study to fit everyone into the missionary program.

He should be an informed man. He must keep abreast of the times. He will be aware of the adaptations that take place in church organization. He will know the calendar of church activities, and plan to lead his church into every activity on time. He will know the spiritual condition of both young and old in his flock. He is acquainted with the plans and policies of the Sabbath school, the Dorcas Society, the Missionary Volunteer Society, and other departments of the church. The officers come to him for counsel, for he is aware of the duties of each.

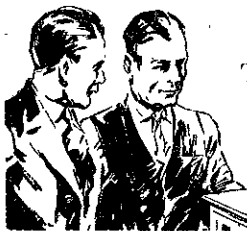
He should be a capable man. His organizing abilities will be severely tested. Keeping the wheels of church activity running at high speed will demand concentrated effort. Haphazard tactics, incompetence, or slovenly methods will reduce an orderly, efficient unit into an impotent mass.

He should be a studious man. He must gather gems of thought, ideas, and illustrations from here, there, and everywhere. His Bible must be a workshop rather than a safety vault. He must never run dry; he must discover the cooling waters and the green pastures.

"Who is sufficient for these things?" "I can do all things through Christ which strengtheneth me." "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." 2 Cor. 2:16; Phil. 4:13; 2 Cor. 9:8.

F. G. CLIFFORD.

Missionary Leadership



The Church
Missionary
Leader

In the majority of our churches the elder is called upon to fill the office of church missionary leader. Therefore, our discussion will cover both offices.

Any man who is called to take the leadership of the church of God in its spiritual and missionary exercises and activities, and who accepts this important work, assumes a solemn and weighty responsibility. It might be well for us to study some of the characteristics that will assist the church leader in making his labors fruitful.

He should be a spiritual man. Only a converted man can set the right example to the flock; only a converted man can be burdened for souls. His work is all of a spiritual nature. Common energy and activity may make a show for a time, but will wither and die under the sting of criticism and the chill of indifference. Only a spiritual man will weather the storms.

He should be a prayerful man. Even as Aaron, he must carry the people upon his heart. Their burdens must be his burdens; for them and with them he must plead with God. Problems that defy solution by human wisdom will crowd in upon

him, while cares unsought will waylay him. His working week may be filled with energy-sapping worldly duties, but Sabbath must see him renewed and restored from on high.

He should be a faithful man. The weekly round of services; the repeated visitation of discouraged souls; the continual promotion of missionary activities and the apparent failure of some of his cherished plans, will cause him to wear thin and become exhausted within a few months unless he is a faithful man. He must regard his duties as a commission from the King. No detail is unimportant, no effort is too great for the one who is faithful. He is God's man, and God is having all there is of him.

He should be a courageous man. He must "watch for . . . souls, as they that must give account." He will not shrink from or shirk the unpleasant task of church discipline, or of laboring earnestly with erring souls. He will not be soured by adversity, or lifted up by flattery. When things look dark and a crisis threatens, he is calm and leads the flock away from danger. When the goal seems high and the way long, and the church wavers, he will rally the forces for a fresh endeavor.

He should be a humble man. His trust will be in the Lord. He will not rely entirely upon his own judgment, nor seek to influence committees unduly. He will not endeavor to control, but rather will counsel and lead. He will value the opinion of others, and cooperate with his fellow officers. He will often be in the



The Captain's Responsibility

EVEN though the captain of an ocean liner is in charge of hundreds of people and directs a thousand activities, his great business is to make the trip successfully and to direct his ship into the harbor safely. That one aim settles many questions which arise to trouble the captain. He looks at every problem and asks, "Will it hinder, or will it help?"

To the wise spiritual leader the same question will serve as the compass to keep the life properly guided so that he directs the church in its rightful channel of great soul-winning service.

As the camp meeting season approaches, should not every church officer carefully consider the helpful blessings of these annual spiritual revivals in the onward journey of his church toward heaven? He will ask, "Will it help the church heavenward?"

The answer is emphatic: "Yes, it will greatly help in attaining a higher Christian experience, in advancing one's knowledge of Christ, and in strengthening spiritual vigor."

With a purpose single to the spiritual welfare of his members, let every leader enthusiastically present the privileges of soul culture and the need of finding Christ anew. Let him implant a determination in the heart of every man to attend camp meeting even though it means sacrificial effort.

The captain must guide the church ship safely and successfully into the heavenly port. Past the shoals of sin, the tide of worldliness, and the bewitching isles of temptation, you are commissioned to direct the ship with its many passengers, old and young.

We read from the Spirit of prophecy: "All should feel that God requires this of them. If they do not avail themselves of the privileges which He has provided for them to become strong in Him and in the power of His grace, they will grow weaker and weaker, and have less and less desire to consecrate all to Him. Come, brethren and sisters, to these sacred convocation meetings, to find Jesus. He will come up to the feast; He will be present, and will do for you that which you need most to have done."—*"Testimonies," Vol. II, p. 600.*

Sound the arousing call, "Leave

your home cares, and come to find Jesus, and He will be found of you." "Let all who profess to believe the truth, respect every privilege that God offers them to obtain clearer views of His truth, of His requirements, and of the necessary preparation for His coming."—*Id., p. 576.*

In this closing hour, as prophecy is fulfilling with lightning speed, let each church officer and member stand ready to give the challenging third angel's message. Has not the hour struck for a great outpouring of God's Spirit to be manifested in house-to-house service?

We are told that near the close of probation a situation will prevail described as follows: "On every side, doors were thrown open to the proclamation of the truth. The world

seemed to be lightened with the heavenly influence."—*Id., Vol. IX, p. 126;*

At camp meeting "the ministers should teach the people how to come to the Lord, and how to lead others to Him. Methods must be adopted; plans must be carried out, whereby the standard shall be uplifted."—*Id., Vol. VI, p. 45.*

The camp meeting relationship in spiritual development and soul-winning counsel will cause all to experience the uplift toward Christ, the "on push" of united power and effort, and the inspiration of a common purpose and love.

To guide all safely to heaven's port, sound the camp meeting call.

J. ERNEST EDWARDS, Secretary,
Columbia Union Home Missionary Department.



Books of the Hour

Companion Volumes: "The Great Controversy," "Ministry of Healing"

At the Fall Council of 1939 a plan known as "The Spirit of Prophecy Reading Program" was officially endorsed and recommended for immediate promotion, in the interests of encouraging a wider reading of "The Great Controversy" and "Ministry of Healing." It is recognized that these two books contain messages of a timely nature, especially applicable to present conditions, and that they should be read and reread by every member of the church.

For definite results, an intensive reading program has been outlined, and daily reading assignments covering both books have been printed in a small four-page folder. It is not necessary for the reader to follow the exact order of assignment, but as a guide in checking off the sections of the books read at any time, the printed outline serves to the same advantage as the "Bible Year" outline, which has long been an invaluable part of "The Morning Watch Calendar," and as the separately printed sheet kept in the Bible for ready reference by both old and young. This outline for the "Spirit of Prophecy

Reading Program" has been widely and freely distributed. But if any church member has not yet been supplied, copies may be obtained from the Book and Bible House.

In planning for the Church Officers' Reading Course for 1940, the members of the committee appointed to make selection of books were unanimous in the conviction that no other books could be found which would be as greatly needed by our church officers as "The Great Controversy" and "Ministry of Healing," and church officers are therefore earnestly requested to unite 100 per cent in following the Spirit of Prophecy Reading Program. Early in the year, enrollment cards were furnished to all church officers in North America, and it is hoped that long before this every church officer is well along in the reading schedule. A final reading report will be called for near the close of 1940, at which time we trust that every one of the 10,000 enrollment cards will be filled in with a definite date on the line following the words, "Date when reading is completed."

Exhortation by Elder McElhany

The following reference to "The Great Controversy" was made by Elder J. L. McElhany near the close

of a stirring Sabbath morning sermon on present-day political happenings, at the Takoma Park (D.C.) church. What better commendation, or what stronger urge to follow the Spirit of Prophecy Reading Program, could be desired?

"This morning I would feel that I had failed to say all that I ought to say if I neglected to urge you all to read this book, 'The Great Controversy.' If you have ever had any doubt as to whether God inspired the writing of this book, read it now and check up on what is happening today, and these doubts will all disappear. I believe that in your morn-

ing worship, or in your private devotions in your home, you should read this book. Here, written years ago, is outlined a forecast of what we see taking place *today*. I exhort you to read this book for your own benefit, for your own spiritual edification, and for your own enlightenment. If you have read it a dozen times in the past, read it again, for today this book is present truth. It is dealing with issues that are unfolding before our eyes. May God help us all in the days of stress and trial to be true, and, like Daniel and the Hebrew children, to stand for God, for truth, and for right, regardless of what may come."

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Departmental Activities

Society of Missionary Men

A LIVE organization of the Society of Missionary Men is found in the Ethnan Temple church, of Pittsburgh, Pennsylvania. A group of some twenty or twenty-five men form the charter membership, a growing interest and enthusiasm is developing, and the work of the society is manifest.

It was interesting to learn that a part of the program of this society calls for a ten-minute review of current events. The speakers are chosen in alphabetical order, according to their names, so that all are included, and each member takes his turn in connecting current events with their special bearing on Bible prophecy. This affords an education in research and also initial experience in public speaking.

Definite plans for interesting the younger men and the boys in the church are under way, one of which is a gymnasium class twice a month, to meet at the local Y.M.C.A. building. This class will be under the direction of experienced instructors, the object being to provide a wholesome hour of recreation from time to time. An occasional social hour, when relatives and friends who are not connected with the church are invited, is another feature in the program of this society. At the regular meetings instruction is given along various lines of public evangelistic work, such as conducting the music, opening and closing a service, conducting a Bible study or giving a brief talk on a Bible subject, and

many other phases of lay preaching. A trained nurse takes fifteen minutes at appointed intervals to give instruction in first aid. Several lay preaching efforts in different parts of the city are conducted by the members of the Society of Missionary Men in cooperation with experienced field workers. Altogether, the varied and complete program being carried on by the Ethnan Temple church affords a very practical demonstration of the great work to be done in every community. A well-organized Society of Missionary Men in every city church is one of the needs of the hour in the layman's missionary movement.

W. H. BERGHERM.

An Earnest Inquiry

A LETTER has come to hand, written by "a minister of the gospel" who is praying for deeper knowledge of truth. The letter is addressed—"To Whom It May Concern, The Seventh-day Adventist Headquarters, Washington, D.C.," and reads as follows:

"Dear Sirs: In these last few days I have been confronted with a vital question concerning our day of worship. I have never given too much thought to the matter until recently. I have been in the home of Adventist people for the last thirty days, and have been reading some of your books. I am a minister of the gospel, and if I have been leading my people wrong, I want to know it. I am one who was brought up to do right, and to know wrong; and lately

I am becoming uneasy in my mind. If the Lord delays His coming, I have about thirty years more to work, for I am only thirty now. So when you find a moment to spare, send me some literature, please. And in the meantime I shall pray for a deeper knowledge. Yours in Christ."

The simple, straightforward appeal of this letter is a striking indication of the way in which God's Spirit is at work searching out the honest in heart. Such an earnest inquiry should inspire every church member to hasten on in the scattering of our truth-filled literature; and it should also cause all to be diligent in placing books and periodicals in the hands of guests or strangers who may be sent into our homes.

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Asking for Bible Studies

A LEADING magazine sends forth this statement: "The hills and the plains are full of people whose hunger for the religious is so great that it is pathetic." The Spirit of prophecy says: "All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light."—"Acts of the Apostles," p. 109. A new magazine has recently been placed upon the public news-stands, bearing the title "Faith." The purpose of this publication is to establish and increase faith in God and meet the need of the world for Christian reality. In the first issue we find this statement: "Never before in the history of the world has there gone up from the bewildered soul of humanity such an appeal for a renewal of faith. The time is ripe for a spiritual revolution."

Our colporteurs and missionary workers in our churches are finding that these statements are not exaggerations. A few weeks ago a woman colporteur met a woman on the steps of her home in the better residential section of the city and explained her mission. The quick response was the inquiry, "You are an Adventist, are you not?" and she added, "I would like to have Bible studies." The colporteur eagerly replied, "I shall be very happy to study the Bible with you. When shall we begin?" "As soon as possible," was the answer, and the

colporteur suggested that they begin at once, and proceeded to get her Bible from her car. On returning to the door, she was asked into the spacious living room and invited to sit down. Just as they were about to begin the study, the woman said, "Wait a few minutes, and I will call in some of my neighbors." Soon the colporteur began her study with six interested women, and at its close, another study was arranged for.

Yes, "the time is ripe for a spiritual revolution." "Now is our golden opportunity to cooperate with heavenly intelligences in enlightening the understanding of those who are studying the meaning of the rapid increase of crime and disaster. As we do our part faithfully, the Lord will bless our efforts to the saving of many precious souls."—*Mrs. E. G. White, in Review and Herald, Oct. 25, 1906.*

HENRY F. BROWN.

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Training for Service at Bangalore, India

I READ somewhere the other day about a minister who said that he had put the letters "F B P O" after the names of most of his parishioners. You will not find these letters in any authorized list of abbreviations; so I will tell you that they mean, "*For Burial Purposes Only.*"

But these letters cannot justly be placed after the names of any members of the Bangalore (India) English church since the layman's Bible training class has been conducted. When church members take this course, they are entitled to have the letters "F S S P" placed after their names, meaning, "*For Soul-Saving Purposes.*"

At the close of the evangelistic effort, all those who had accepted the truth were baptized. Pastor Ritchie, my collaborer, and I invited all those who wished to learn how to win others to take the Bible training course. There was a good response, and every Sunday evening the class was held on the veranda of my house. The book "*How to Give Bible Readings*" and the specially prepared lessons on denominational history were carefully studied. All manifested keen interest, and the discussions that took place were both lively and interesting, which revealed the fact that everyone was in earnest about the business of

winning souls and wished to learn the best methods.

Two examinations were held, and it gives me great pleasure to state that the twenty-four church members in the class passed with distinction and have received their certificates. It gives me still greater pleasure to be able to say that they have already

translated theory into practice. Some are busy giving out literature, and others have succeeded in interesting their friends, and are holding regular Bible classes in their homes. May God bless the efforts of these faithful ones, so that as a result of their labors many may be added to His church.

A. E. RAWSON.



Members of the Bible Training Class, Bangalore, India

Weekly Church Missionary Services

**May 4—Come to the Annual Feast
—Jesus and Angels Will
Be There**

God's people are entering upon another camp meeting season. For seventy-two years these annual assemblies have been held. The first such meeting convened in Wright, Michigan, in the month of September, 1868, and is referred to as "a gathering of great significance in the growth and development of the denomination." Throughout the world the camp meeting dates vary, according to climatic conditions; but whether they are held in spring, mid-summer, or fall, a general call to attend the camp meetings of 1940 is now in order.

The urgency of the call to come to camp meeting in the early days, as voiced by the Lord's messenger for the last days, is doubly appealing to the vastly enlarged membership of the remnant church at this time. Note the following brief excerpts from the "Testimonies:"

"It is important that the members of our churches should attend our camp meetings." "If the children of Israel needed the benefit of these holy

convocations in their time, how much more do we need them in these last days of peril and conflict! . . . Let the army of the Lord be on the ground to represent the work and cause of God. Do not plead an excuse. The Lord has need of you. He does not do His work without the cooperation of the human agent. Go to the camp meeting, even though you have to make a sacrifice to do so."—*Vol. VI, pp. 38, 40.*

On such a journey and on such an occasion, heavenly companionship is assured:

"Angels who are commissioned to minister to those who are heirs of salvation will accompany you." "We should ever bear in mind that angels of God are walking through the encampment."—*Id., pp. 40, 35.*

While the camp meeting is a time of spiritual refreshing and of clearer perception of duty, it is also a time for missionary endeavor. We are told, "Those who are in training for the work in the cause in any line should improve every opportunity to work at the camp meetings." One of the lines of work definitely suggested is the distribution of literature: "At

some of our camp meetings, strong companies of workers have been organized to go out into the city and its suburbs to distribute literature and invite people to the meetings. By this means hundreds of persons were secured as regular attendants."—*Id.*, pp. 48, 36.

Every church member is invited, yes, urged, to attend the camp meeting this year, and to carry with him the spirit of missionary activity which actuates his life in the home church. "Come, brethren and sisters, to these sacred convocation meetings, to find Jesus. He will come up to the feast. He will be present, and He will do for you that which you most need to have done."—*Id.*, Vol. II, p. 575.

May 11—What to Leave Behind and What to Take to Camp Meeting

IN planning for the camp meeting we are admonished to leave behind the worldly cares associated with business and household duties. "One of the great objects of holding camp meetings," it is stated, "is that our brethren may feel their danger of being overcharged with the cares of this life."—*"Life Sketches,"* p. 228. And the sisters are urged to spend less time in the making "of garments for the outward adorning," and in "needless cooking." (See *"Testimonies,"* Vol. V, pp. 162, 163.)

We are to take with us friends, neighbors, and as many of those for whom we are laboring in a personal way as possible. "Go to the camp meeting, . . . and make every effort to induce your friends to go . . . with you. . . . Help those who are interested to attend, if necessary providing them with food and lodging."—*"Testimonies,"* Vol. VI, p. 40.

A preparatory work must also be done in our own lives, as is explained in the following: "If there ever was a place where the believers should bear much fruit, it is at our camp meetings. At these meetings our acts, our words, our spirit, is marked, and our influence is as far-reaching as eternity. . . . But in order for us to fulfill God's purpose, there is a preparatory work to be done."—*Id.*, pp. 42, 43.

"While preparing for the meeting, each individual should closely and critically examine his own heart before God. . . . Make a covenant with God to yield yourselves and all your

powers to His service. Do not carry this undone work to the camp meeting. If it is not done at home your own soul will suffer, and others will be greatly injured by your coldness, your stupor, your spiritual lethargy."—*Id.*, Vol. V, p. 163.

This very day is the time to "make a covenant with God" and yield all our power to His service. This is the first step in receiving the help which God designs to impart through the camp meeting—to our own souls and in behalf of visitors who attend by invitation.

May 18—Missionary Experiences

"THERE are three watchwords in the Christian life, which must be heeded if we would not have Satan steal a march upon us; namely, WATCH, PRAY, WORK."—*"Testimonies,"* Vol. II, p. 283.

Now, some of us in the church may be diligently watching the events which are so rapidly developing throughout the world, tracing down the prophetic scroll and marking its fulfillment; we may be praying that God will give us grace and strength to stand during the "time of trouble" just before us; but that is not all that is required as protection against Satan's stealing a march upon us. There is one other link in the chain, and that is work—"watch, pray, work."

If the enemy of all righteousness can prevail upon us to "sit down in Satan's easy chair of do-little," he will not be concerned as to how much we watch current events, or how much self-centered prayer is offered. We must watch, pray, work.

The Christian religion is not an armchair religion, but a religion of helpful, friendly human contacts. It is a religion that takes one out of himself and makes him forget himself in thoughtfulness for others. It takes one out of his comfortable armchair to the sickroom and the cell. It does more than take one to church or to camp meeting. It sends forth on a mission to the lonely, the friendless, the strangers in our midst; it extends the invitation, "Come thou with us"—to the camp meeting, or to evangelistic services; it scatters seeds of truth through the selling, lending, and free distribution of literature.

Of special interest today are the echoes of personal experience in ac-

tual work, to be rendered by the watching and praying church members.

May 25—The Camp Meeting—Missionary "Commencement" Time

THE Spirit of prophecy refers to the camp meeting as "a school where the members of the church, old and young, are given opportunity to learn the way of the Lord more perfectly, a place where believers can receive an education that will help them to help others."—*"Testimonies,"* Vol. VI, page 49.

A special camp meeting booth is usually arranged on the campground, where all home missionary literature, cards, blanks, mottoes, charts, calendars, etc., are on display, and those in charge of the booth will gladly give full explanation and information to all visitors. Special meetings will be held, in which simple demonstrations of the various lines of missionary endeavor will help all to understand just how to begin and to carry on the work. The Harvest Ingathering work in all its phases will be presented, and wonderful reports by experienced workers will be given. The Missions Extension plan, the Dorcas ministry, the community health service, the Home Bible Study League, and all phases of literature distribution will be illustrated, demonstrated, and explained.

Yes, the annual camp meeting affords a school of intensive missionary training for members of the remnant church. If you have problems, take them to the camp meeting and talk them over with the home missionary leaders. If you have never engaged in personal missionary work to any extent, let the camp meeting be "commencement" time; and for those who have been graduated into service during preceding years, make every camp meeting the time for recommencement of still greater missionary endeavor. Not many more annual camp meetings will be held. Let us improve every such opportunity, and be ready for the great encampment on the sea of glass when the redeemed of all ages meet to worship around the throne of Christ our King.

Find out what your temptations are, and you will find out largely what you are yourself.—*Henry Ward Beecher.*



Young People's Department of Missionary Volunteers



OFFICERS' NOTES

May

How to Make the Young People's Society a Success—No. 5

Participation

NO Missionary Volunteer Society can hope to be successful in attaining its objectives unless it succeeds in engaging all its members in some form of activity. Participation in a project or activity promotes interest in that activity, because people become interested in the things in which they share. If a few gifted young people in a society carry on the activities of the group, the remainder of the members become mere spectators, and the society degenerates into a sort of entertainment society. Inasmuch as no Missionary Volunteer Society can hope to excel at mere entertaining, it is not long before interest lags, and the society begins to die. The Missionary Volunteer Society executive committee will therefore plan to engage every member of the society in some form of activity.

Not only does participation generate interest, but participation is also a means of promoting learning. If the society is to fulfill its duty as the training ground for the youth of the church, it must be an organization in which young people can learn what they ought to learn. It is through engaging in an activity, through doing, that one acquires experience—that is, he learns. What opportunities are there in the society for providing a chance for every Missionary Volunteer to share in the activities of the group?

1. There are the *working bands*. The band should be the unit of the society, and every member of the society ought to be a member of some working band. Through bandwork, he will learn how to do teamwork, how to plan, how to execute plans, and how to prepare himself for larger responsibility.

2. The *society meeting* provides opportunity for sharing in responsibility, and plans should be laid to assign duties in a society meeting to as many as possible. The passing of the offering plate has tied many a boy to the society.

3. The *talks and studies* given in the society meeting should provide

an opportunity for every member to engage in activity at regular intervals.

4. The regular *monthly consecration service* provides an excellent opportunity for every individual to participate.

5. *Personal work* for others is another means of engaging Missionary Volunteers in active service. This kind of service, coupled with the experience of telling what one has tried to do, will bind young people to the society.

The society executive committee ought to study the possibilities of engaging every society member in these and other activities in order to provide opportunities to its members for growth and service.

How may a record of participation be made? We would suggest that the society secretary keep a record, perhaps in the form of a chart with the names of the members and the months of the year, so that at a glance the society executive committee may see how frequently each member has been on the program or participated in some other activity of the society. If the society executive committee will recognize the importance of enlisting every member of the group in some form of service, large or small, it will have taken a long step toward making the society a success through enlisting the interest and providing training for every member.

A. W. P.

Camp Meeting Is Here Again

WHAT will be the guiding factor in the lives of your young people who will attend camp meeting in a short time? Will the spirit of display—display of apparel—be the dominating motive in their attendance? When camp meeting closes, they will have nothing to take back with them but the same old wardrobe—they will go home without the

"garments of salvation," or "the robe of righteousness."

Will your young people attend this coming camp meeting with the purpose of seeing their friends, mingling freely with old associates, visit—just visit—from morning till night, talking about anything and everything? Camp meeting will close and they will return home without a better acquaintance with a never-failing Friend and Elder Brother, the Master of Galilee.

Will your young people attend with the purpose of merely getting away from the menial tasks and responsibilities of the everyday home routine? To such, camp meeting is a mere vacation, and nothing—not even meetings, services, or prayer circles—must ever interfere with this much-coveted camp meeting vacation. But such must also return home at the close of camp meeting, there to face the usual tasks and responsibilities. Are they prepared to cast their cares and burdens upon the Lord? Indeed not!

Will your young people attend for mere pleasure? The young people's meetings in the afternoon are good, but they come at the wrong hour for such pleasure seekers—the afternoon hour is such a fine time to be with a jolly crowd. The early morning devotional hour—there is no pleasure in getting up so early! So the days come and go. Suddenly camp meeting closes, and these pleasure seekers return home without the secret of true happiness which comes only with Christ Jesus.

But there is another group of young people who attend camp meeting. I hope that your young people belong to this class. They go with a sincere desire to right themselves with God. The world with its pleasures and follies has failed to satisfy their lonely souls. They come to camp meeting to give all to Christ—their hearts, their lives, their services, themselves. They have come to take all—Christ, the fullness of all blessing. These youth come with a right purpose. Will they find all they desire on the campground where you attend? It is possible, provided you Missionary Volunteer leaders will do your part. What can you do?

1. You can keep before your young people at an early date the real purpose of this coming camp meeting.

2. You can urge each of your young people to attend camp meeting with a worthy motive in his heart.



OUR SLOGAN: Adventist Youth in Adventist Summer Training Camps in 1940.

3. You can be ready to assist the conference Missionary Volunteer secretary in organizing prayer and service bands.

4. You can be wide-awake and alert, to bring in contact with workers those young people who are in need of help.

5. You can do personal work with them yourself by inviting them to attend meetings, by talking with them about their Christian life, by praying for them and with them.

6. You can set a good example while on the campground by your faithful and regular attendance at all young people's meetings.

7. You can be ready at the morning devotional hour to give your testimony for the encouragement of others.

8. You can take a real interest in all the young people from your home church.

9. You can pray often for those who present the messages during camp meeting.

D. A. OCHS.

Back to School

THOUSANDS of our young people are looking forward to the close of the year's work in just a few weeks. That occasion is uppermost in their minds just now. But should we not put forth every effort to get them now to think about the coming school year? The summer months will pass rapidly. That young person who has no plan, who gives no study to the coming year, will find himself unprepared to enter school in the fall.

It is our duty as leaders to assist the young people to plan definitely to get back to school. In planning with them, let us keep in mind the following points:

1. Assist the young people in getting work.
2. Encourage them to sell magazines or books and work for a scholarship.
3. Encourage them to save their pennies, nickels, and dimes.
4. Urge them to make the most of the summer months.
5. Urge them to write—
 - a. To the school heads at an early date for the purpose of obtaining work that will help them to defray their expenses.
 - b. To the registrar for the purpose of determining their course of study.

Then there is a large group of young people who have never been in our schools. Let us put forth a supreme effort to help them enter.

The young people in your community need Seventh-day Adventist schools; the cause needs these young people. Let us do our part to help them.

D. A. OCHS.

(Continued on page 30)

✻ ✻

NEVER esteem anything as of advantage to thee that shall make thee break thy word or lose thy self-respect.—*Marcus Aurelius*.



Senior Meetings

The Fourfold Development

(Program for May 4)

BY MRS. D. A. OCHS

SONG: No. 33 in "Christ in Song."

PRAYER.

REPORTS.

SPECIAL MUSIC.

REMARKS.

STUDY: "From the Spirit of Prophecy."

OBJECT TALK: "Building for Eternity."

TALK: "Faithfulness as an Element in Development."

CASE STUDY.

SONG: No. 318 in "Christ in Song."

Note to Leaders

Aim for a free discussion of the four phases of development (physical, mental, social, and spiritual) in a balanced life. Aim to show the place of Christian education in this fourfold development of life and character. Encourage everyone to speak—by special assignment, by questionings, or by group discussion.

From the Spirit of Prophecy

1. WHAT text in the Bible shows the necessity for a fourfold development in our lives?

Answer.—Luke 10:27. To love the Infinite One in such a manner calls for the highest development of every power.

2. What is the ideal for mankind to attain?

Ans.—"Higher than the highest human thought can reach is God's ideal for His children. Godliness—godlikeness—is the goal to be reached."—"Education," p. 18. "To restore in man the image of His Maker, . . . to promote the development of body, mind, and soul, . . . this is the object of education, the great object of life."—*Id.*, pp. 15, 16.

3. With how much of the being does education (development) take place?

Ans.—"It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service."—*Id.*, p. 13.

4. How may this development take place?

Ans.—"For the mind and the soul, as well as for the body, it is God's law that strength is acquired by effort. It is exercise that develops."—*Id.*, p. 123.

5. What provision has been made for spiritual and mental development?

Ans.—"God has provided in His word the means for mental and spiritual development."—*Ibid.*

6. How may physical development be attained?

Ans.—"The time spent in physical exercise is not lost. . . . A proportionate exercise of the various organs and faculties of the body is essential to the best work of each."—"Messages," p. 239.

7. How may social development be achieved?

Ans.—"Study carefully the divine-human character, and constantly inquire, 'What would Jesus do were He in my place?' . . . Do something every day to improve, beautify, and ennoble the life that Christ has purchased with His own blood."—"Ministry of Healing," p. 491. (See also *Id.*, pp. 483-496.)

8. Name some elements necessary for harmonious development.

Ans.—Purity, beneficence, faith, meekness, long-suffering, steadfastness, noble integrity, firmness, ardor, self-sacrifice. (See "Education," p. 73.)

9. How should this development be kept until Christ comes?

Ans.—Blameless. 1 Thess. 5:23.

Growth

Objects

1. PICTURE illustrating animals or babies correctly fed and one that has food element lacking. (May be found in book on food, physiology, etc.)

2. Cornstalks—large one from good soil; small one from poor soil.

3. Cross section of a tree showing rings of growth.

4. Lily.

Outline for Talk

I. Growth is necessary for development.

1. Corn must grow to produce ear.

2. Tree must grow to have fruit.

3. Man must grow to reach full stature.

II. Food is necessary for growth.

1. Stunted plant lacks food.

2. Rings on trees are small and large, showing varying amounts of food.

3. Dwarfed child lacked food element.

III. Growth can be seen.

1. Each year noted on cross section of tree.

2. Physically—weak or strong bodies.

3. Shown in the character of an individual.

a. People grow kind or selfish; wise or foolish; after the likeness of Christ or after the likeness of Satan.

NEW! M.V. Leaflet 5, "Glorious Partnership in Soul Winning."

IV. How one should grow.

1. Like Christ. Luke 2:40.
By prayer, by serving, by listening.
2. Develop Christian graces. Gal. 5:22, 23.
3. Train body, mind, and soul for service. "Christ's Object Lessons," p. 330; "Counsels to Teachers," p. 64.
4. Develop healthy body.
Mind and soul find expression through body. "Education," p. 195.
5. Develop perfect character.
 - a. Physical health. "Messages," p. 233.
 - b. Control of what goes into the mind. *Id.*, pp. 279-282.
 - c. Self-control. *Id.*, p. 412.
 - d. Proper social ideals. "Ministry of Healing," p. 496; "Messages," 402-406.
6. Consider the lily. Luke 12:27; Matt. 6:28.
They follow God's law of growth by assimilation of proper food. People often order their lives counter to God's plan.

V. Where fourfold education may be obtained.

1. In communion with the Great Teacher, and nature. "Education," pp. 73, 83, 17, 27; "Messages," 172, 174, 190, 191.
2. In home. "Education," p. 33.
3. In church. "Education," pp. 36, 37, 40.
4. In Christian schools. "Education," p. 46. "Messages," pp. 170, 185.

Building for Eternity

HOUSES are being built. There are wood houses and brick houses, massive houses, stately houses, simple houses. Some houses are built with poor materials, parts of which will soon be loose and need repairs. Others are strong and will withstand storms. Yes, houses, varied houses, are being built—all different and yet alike, for they have one thing in common. And that? Foundations!

There are other buildings being erected. Man is still the builder. Each person builds his own house. And the house? It is not constructed of wood or stone; it is a spiritual house. It is ourselves that we make! Fix your eye on the foundation—firm, steadfast. (See 1 Cor. 3:11.) Now look a bit higher. There are four huge pillars. Do you see the words written on each? Upon one is written "physical," on the others, "mental," "social," and "spiritual." It takes all four of these to support the structure. And all four must be equally strong. Look higher. Do

you see the beautiful structure supported by these huge pillars? What is it? Character! When men are built fully in Christ, a sturdy, upright character is the result. And it is not easy to achieve, for each one must build his own. Each one is responsible. No one else can be hired to do the task. Others may furnish suggestions and even materials, but *you* must do the work. Your tools? They are belief, forethought, trust, self-control, will power, and toil.

Now let us look at this structure more carefully.

I. RIGHT FOUNDATION.

To build a man, one must begin on Jesus, our Rock. "The great principles of the law, of the very nature of God, are embodied in the words of Christ on the mount. Whoever builds upon them is building upon Christ, the Rock of Ages."—*"Mount of Blessing,"* p. 213. "Christ . . . is the only foundation upon which we can build a character that will endure."—*Id.*, pp. 213, 214. "Every building erected on other foundation than God's word, will fall. He who . . . builds on the foundation of human ideas and opinions, of forms and ceremonies of man's invention, or on any works that he can do independently of the grace of Christ, is erecting his structure of character upon the shifting sand."—*Id.*, p. 216.

But if we rely on Him, a durable, symmetrical character will result.

But the foundation is not all. We must take heed how we build thereon. (See 1 Cor. 3:10; 1 Peter 2:5, A.R.V.; Eph. 2:22, A.R.V.) Thus the stones become one with the foundation. The pillars must be in keeping with the base. No poor materials must enter. (See 1 Cor. 3:12, 13.) A mixture of good and poor will not stand the test. Honesty, temperance, endurance, purity, meekness, patience, godliness must be put in. Those things which defile must be left out.

II. THE PILLARS.

1. *Physical.*

"Since the mind and soul find expression through the body, both mental and spiritual vigor are in great degree dependent upon physical strength and activity; whatever promotes physical health, promotes the development of a strong mind and

a well-balanced character. . . . Therefore the health should be as faithfully guarded as the character."—*"Education,"* p. 195.

A high physical ideal should be fixed. Sound health, controlled appetite, a fine frame covered with strong muscles, is a good aim, but with it all, the body should be the servant, not the master. We should say with Paul, "I keep under my body, and bring it into subjection."

Through temperance and self-control, one can have a clear mind to discern Satan's devices. By mastering the appetite and defiling habits, and by being pure, we can come nearer realizing that all our powers are gifts of God and are to be kept in good condition for His service. A balance must be kept in exercise and rest. It is injurious constantly to tax the brain while the body is inactive.

True education is the "harmonious development of the physical, the mental, and the spiritual powers."—*Id.*, page 13.

2. *Mental.*

Who has not seen the strong athlete who is so popular—the one who forgets that mental and spiritual equipment are needed to match his physical and social development; a lopsided individual. Just such a lopsided person was King Saul. His mind was undisciplined, weak, unstable. He was confused and suspicious and imagined that David was plotting against him. If all his "pillars" had been developed, a worthy character would have resulted; but with such a mental attitude the life was unbalanced.

The mind is very important, for its strength or usefulness has much to do with man's usefulness. "The moral and vigorous action of the higher powers of the mind are essential to the perfection of Christian character."—*"Messages,"* p. 237.

And how may the mental equipment be developed? 1. By right thinking. We grow in the direction of the divine by thinking on divine things, or in the way of evil by thoughts of that nature. (See Phil. 4:8; "Ministry of Healing," p. 491, pars. 2, 3.) 2. By Christian education. Such an education will renew the mind and transform the character. 3. By reasoning and good judgment. 4. By training the memory.

If you have not already done so, plan to organize literature work on May 25.

5. By exercise. "For the mind and the soul, as well as for the body, it is God's law that strength is acquired by effort."—*"Education,"* p. 123.

3. Social.

"It is through the social relations that Christianity comes in contact with the world. . . . Social power, sanctified by the Spirit of Christ, must be improved in bringing souls to the Saviour."—*"Ministry of Healing,"* p. 496.

We are not independent atoms. The destiny of each one is interwoven with that of another. Every acquaintance has his influence. Association has great power on the character, on that of youth especially. No one should shut himself off from others, but he should seek to develop his social powers, to form friendships, to manifest interest, sympathy, and love, and to seek to draw others to Christ.

4. Spiritual.

The spiritual pillar grows on that with which the soul is fed. It cannot come from cheap magazines, evil companions, and unlawful pleasures. It comes only with study of the Bible, great thoughts, and a close fellowship with Jesus. "God's holy, educating Spirit is in His word. . . . The promises spoken by the Great Teacher will captivate the senses and animate the soul with a spiritual power that is divine."—*"Christ's Object Lessons,"* p. 132. It requires individual effort.

III. WHEN SHOULD WE BUILD?

Ex-President Roosevelt has been quoted as saying that moral and religious instruction, if it is to have effect, must be given in youth, while mind and character are forming. Yes, it is true that youth is the best time for development, but it is also true that we are building all during our lifetime. No minute is lacking in materials being used in the character structure. Every thought, every action, every meanness, and every sympathetic feeling is used. How necessary it is that we choose the right materials!

It is God's plan that we be harmoniously developed—that we become like Him. When Adam was created, he bore in his physical, mental, and spiritual nature a likeness to his Creator. Through disobedience this likeness was marred. "To restore in man the image of his

Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized, —this was to be the work of redemption. This is the object of education, the great object of life."—*"Education,"* pp. 15, 16.

And with this restoration our spiritual structure nears completion. A character that stands the test of storms is built. And when is the time for forming this character? "Now is the time for all to cultivate the powers that God has given them, that they may form characters for usefulness here and for a higher life hereafter."—*"Messages,"* pp. 412, 418.

So, young people, build aright. Resolve to build a character that is worthy of eternity.

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea."

Case Study

(Note: Case study may be assigned to an individual for analysis, or carried out by group discussion.)

1. JOHN is a husky senior in the academy. He is an average student, and is popular with his classmates. He attends Sabbath services regularly. He especially enjoys reading, and, regardless of the type of literature, reads everything to which he has access.

Is there any danger of John's developing a lopsided character? Is he past the state of development? For how long a period must one train or develop in the four phases of life?

2. Mary delights in learning and in teaching others of the things she knows. She recently finished the Bible worker's course. She gives many Bible studies, teaches a Sabbath school class on Sabbath, and in her spare time tries to improve her knowledge of worth-while literature. She is well liked and is often asked to join in good, wholesome exercise and games. She says she has no time to spend in exercise. A friend said, "Mary, you should equalize your development."

What did this friend mean? How could a full development of Mary's life be accomplished?



"Don't keep any company in your heart for which you have to apologize to yourself."

Faithfulness as an Element in Development

(Outline)

- I. FAITHFULNESS in following our pattern, Christ Jesus.
 1. We shall be like Him when He comes. 1 John 3:2.
 2. By following Christ we may develop symmetrically. "Messages," p. 63.
- II. Faithfulness in physical development by—
 1. Controlling the body. 1 Cor. 9: 24-27.
 2. Proper diet. "Ministry of Healing," pp. 295-335.
 3. Following health principles. "Messages," pp. 232-244.
- III. Faithfulness in mental development by—
 1. Reading, receiving, obeying the word of God. "Testimonies," Vol. VIII, p. 319.
 2. Controlling thoughts. Phil. 4:8; "Messages," pp. 426, 427.
 3. Disciplining minds. "Messages," pp. 430, 412.
 4. Obtaining Christian education. "Education," pp. 13-22.
- IV. Faithfulness in social development by—
 1. Choosing right associates. "Messages," pp. 411-416; 419.
 2. Practicing the golden rule. Matt. 7:12; "Messages," p. 420.
 3. Taking Christianity to the world. "Messages," pp. 402-406; "Ministry of Healing," p. 496.
- V. Faithfulness in spiritual development by—
 1. Developing the Christian graces. Gal. 5:22, 23.
 2. Prayer. Jer. 33:3; Ps. 32:8.
 3. Witnessing for God. "Messages," pp. 200-202.

Give Us Men

God give us men! A time like this demands
Strong minds, great hearts, true faith,
and ready hands,
Men whom the lust of office does not kill,
Men whom the spoils of office cannot buy.
Men who possess opinions and a will.
Men who have honor and who will not lie.
Men who can stand before a demagogue
And scorn his treacherous flatteries without winking;
Tall men, sun crowned, who live above the fog
In public duty and in private thinking.
—Author Unknown.



"THERE is a time to part and a time to meet;
There is a time to sleep and a time to eat;
There is a time to work and a time to play;
There is a time to sing and a time to pray;
There is a time that's glad and a time that's blue;
There is a time to plan and a time to do;
There is a time to grin and show your grit—
BUT THERE NEVER YET WAS A TIME TO QUIT."

A CHRISTIAN: "A mind through which Christ thinks, A heart through which Christ loves,—"

Our Mothers

(Program for May 11)

BY WALTER A. HOWE

OPENING SONG: "Gospel in Song," No. 131.

SCRIPTURE READING: Exodus 2:3-10; 1 Kings 3:26, 27; Luke 7:11-15; John 19:26, 27.

PRAYER: For mothers, and that we might honor them more.

SECRETARY'S REPORT.

INDIVIDUAL MISSIONARY REPORTS.

SPECIAL MUSIC: "Christ in Song," No. 36, "My Name in Mother's Prayer," or "Wonderful Mother of Mine."

LEADER'S REMARKS.

POEM SALUTE: "To My Mother."

POEM: "Imitating Mother."

TALK: "Mother Love in Nature."

STORY: "Wanted—A Real Mother," pages 61-68 in " Fireside Stories for Girls in their Teens," by Margaret W. Eggleston; or "A Negro Mother's Sacrifice," p. 26.

POEM: "Mother's Day."

POEM: "A Tiny Tot."

LEADER'S CLOSE: "A Mother's Love."

CLOSING SONG: "Christ in Song," No. 233; or "Gospel in Song," No. 102.

Notes to Leaders

Mother's Day offers a fine opportunity for an exceptionally good program. By careful planning in advance and thorough preparation of parts, you may present a program to which a special invitation could be extended to the entire church; or perhaps your pastor will desire that the program be presented at the Sabbath service. A careful count of all the mothers in the church, both old and young, should be made; and a personal invitation should be mailed to them in advance. There should be appropriate decorations consisting principally of flowers, plants, and pictures suggestive of home and mother. As each mother enters, one of the young people acting as usher might escort her to a reserved section of the church; and as she is seated, he should pin a white carnation on her. (If this is too expensive, some other flower may be used.) This procedure may be varied according to circumstances.

When all are seated and have received their flowers, the officers should take their places and proceed with the program. The objectives of the program should be (1) to develop an understanding of the reason for the observance of this day, and (2) to create a feeling of regard for the day by developing the right attitude toward the day itself and the significance of it.

It would be well to have the minister or elder of the church assist in the program by offering the prayer.

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MISTAKES are opportunities for learning.—Emerson.

—A voice through which Christ speaks, A hand through which Christ helps."



Leader's Helps

"MANY make the household—but only one the home."—James Russell Lowell.

"Youth fades, love droops, the leaves of friendship fall; a mother's secret hopes outlive them all."—N. P. Willis.

"God could not be everywhere, and therefore He made mothers."

"Nature's loving proxy, the watchful mother."—Bulwar Lytton.

"All that I am or ever hope to be, I owe to my angel mother."—A. Lincoln.

"All that I am, my mother made me."—J. Q. Adams.

Sir Walter Raleigh said that he owed all his politeness of deportment to his mother.

Gibbon's mother was passionately fond of reading and encouraged her son to follow her example.

Beecher once said, "The memory of my sainted mother is the brightest recollection of my early years."

Lamartine had an exceptionally clever mother, and several times in his writings he mentions her with admiration.

The elder Pitt had an idea that his bias toward statesmanship was given him by his mother's love of political affairs.

The mother of Michelangelo was, in her way, as heroic a character as her son. He once said: "Whatever a man is, he generally owes to his mother."

Mother's Day

LET every day be Mother's Day—
Make roses grow along her way
And beauty everywhere.

Oh, never let her eyes be wet
With tears of sorrow or regret,
And never cease to care!

Come, grown-up children, and rejoice
That you can hear your mother's voice.

A day for her? For you she gave
Long years of love and service brave.
For you her youth was spent:

There was no weight of hurt or care
Too heavy for her strength to bear,
She followed where you went.

Her courage and her love sublime
You can depend on all the time.
—Edgar A. Guest.

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"LIVE as if Christ died yesterday,
rose this morning, and is coming back
tomorrow."

Leader's Remarks

TODAY we are commemorating Mother's Day. The officially designated time for Mother's Day is the second Sunday in May, which this year falls on May 12.

The observance of this day began in Philadelphia. In 1907 Miss Anna Jarvis was asked by the pastor of the village church in a small Virginia town, to prepare a memorial for her mother, who had been the object of the love and respect of the townspeople in general. Late in 1907 Miss Jarvis proposed the observance of a day, and in 1908 the first Mother's Day was observed in Philadelphia. From this beginning the idea has grown until it is observed all over the United States and in many other countries.

In America we discover things by research. Everything from intelligence quotients to personal habits are constantly under the scrutiny of the individual seeking results to be tabulated. A professor in a certain American college with a flair for statistics submitted the following question to twenty different groups of students: "What is the most beautiful word in the English language?" These students were in classes all the way from the ungraded country school to the senior class in college. Each student was to answer this question without consulting anyone else, by simply writing down the word that he or she thought to be the most beautiful as to sound and sense. There were six hundred who answered the question, four hundred five of whom wrote the word "mother." The next largest vote was that of eighty-two for the word "home."

This majority opinion is indicative of the thoughts of young people. The music of the word, phonetically speaking, is beauty itself. The scenes and memories associated with the word touch our hearts and by that touch add to its beauty. The train of thoughts set up at mention or thought of the word, extends to wide and varied fields. Home, love, tender care, sacrifice, training, prayer, guidance, school days, leaving home, family worship—all these and many more memories tumble one over the other as our thoughts go on at the mention of mother.

We shall look in on mother from several viewpoints as the program continues; and to you, our mothers, these numbers are dedicated.

A Mother's Love

A MOTHER'S love!
If there be one thing pure,
Where all beside is sullied,
That can endure
When all else passes away;
If there be aught
Surpassing human deed or work
or thought,
It is a mother's love.

—Marchioness de Spadara.

To My Mother

I REMEMBER that mother was pretty
In her youth—her cheeks of the hue
Of roses that cover the trellis,
And her eyes were a beautiful blue.

Her face was as smooth and as lovely
As velvet that covers my gown—
And her hair was soft and fluffy,
And haloed her face like a crown.

Oh, my mother was wondrously pretty,
With her laugh like a silvery bell,
And her voice that was low and gentle—
I remember it all so well.

The years have been swift in their
passing,
But fate has been kind to me,
For mother still travels the pathway
My guide and companion to be.

And where she used to be pretty,
With white skin and delicate brow,
The ages have added, not taken,
For mother is beautiful now.

Here's to mother—the queen of the
ages—
My guide and my true, loving friend,
Whose beauty in heart and in feature
Will last from beginning to end.

—Marcella Hoee.

Imitating Mother

(Little girl walks onto platform
completely arrayed in her mother's
clothes, and tries to imitate her.)

THIS is not myself, you see;
I got tired of being me.
I would like to imitate
One I think is really great.

She can sew and play and cook;
All she knows would fill a book.
She's our family doctor, too,
Cares for all that's ailing you.

I don't know when mother stops;
I guess she just works until she drops.
All that work I'd dread to do,
I'll stay myself, I guess. So toodle-loo.

—Catherine Logan.

Mother Love in Nature

(This is just a skeleton, and should
be enlarged upon and examples of other
mother love used from the field of
nature.)

"A SEA captain not long ago captured a young seal, hoping to tame and raise it on board his ship. He placed it in a sack to secure it, but wide as the ocean is, and swiftly as the ship sped on, the mother was as swift, and followed in search of her young. When it was first caught, the mother howled piteously, and the baby barked back its grief; but the man was relentless, and coolly watched the agonized mother follow him till the ship reached the wharf at Santa Barbara. Here he thought his prize was safe, for surely no seal would venture there, and the ship was docked. Suddenly the mother gave a cry close to the ship, and the little one, as if obeying instructions, struggled, still in the sack, to the edge of the deck and rolled itself overboard. The mother was seen to seize the sack, rip it open with her

sharp teeth, and joyfully claim her baby. She had swum after it for eighty miles."—*Our Dumb Animals*.

A Tiny Tot

(The one for this part should be a very small child, but one who can talk quite plausibly.)

HERE'S a word from a tiny tot;
"Mother dear, I love you a lot."

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God's Memorials

(Program for May 18)

BY MERWIN R. THURBER

OPENING EXERCISES.

SPECIAL MUSIC.

TALK: "Baptism."

TALK: "The Ordinance of Humility."

TALK: "The Lord's Supper."

CLOSING EXERCISES.

Notes to Speakers

The subjects under discussion today are exceedingly broad. Many sermons have been preached on them. Therefore you will have no difficulty in finding material for your talk. Read over carefully the Bible texts mentioned and the references in the Spirit of prophecy. As you read and study, additional thoughts will come to you. Use them. Do not attempt to follow slavishly the outlines given. They are for your guidance and help. The talk will have to be your own. Pray over your subject, and ask God to give you a new vision of His truth.

Baptism

TEXTS: Matt. 3:13-17; Acts 8:36-39; Rom. 6:1-12. See also "Testimonies," Vol. VI, pp. 91-99.

INTRODUCTION: (Read) "Christ has made baptism the sign of entrance to His spiritual kingdom. He has made this a positive condition with which all must comply who wish to be acknowledged as under the authority of the Father, the Son, and the Holy Spirit. . . . Baptism is a most solemn renunciation of the world. Those who are baptized in the threefold name of the Father, the Son, and the Holy Spirit, at the very entrance of their Christian life declare publicly that they have forsaken the service of Satan, and have become members of the royal family."—*"Testimonies," Vol. VI, p. 91.*

I. THE FORM OF BAPTISM.

1. The Greek word *baptizo*, from which we get our English word, means to dip or plunge, never to sprinkle; but we can draw our conclusions best from the practice of the apostolic church.

2. Tell briefly the story of the baptism of Jesus, and also that of the baptism of the eunuch, emphasizing the exact mode of the rite as approved by Christ and the apostles. Matt. 3:13-17; Acts 8:36-39.

II. THE MEANING OF BAPTISM.

1. Historically.—Baptism points back to the death, burial, and resurrection of Christ. Rom. 6:1-12.

a. It shows the believer's faith in the sacrifice of Christ.

2. Spiritually.—Baptism shows to the world that the believer has accepted Christ's sacrifice for sin. Rom. 6:1-12.

a. That he has died to sin by repentance and confession and forgiveness.

b. That he has buried the old man of sin by forsaking the ways of unrighteousness.

c. That he has been resurrected or re-created a new man in Christ Jesus, performing no longer the works of the old man of sin. (Enlarge upon the new life of righteousness, emphasizing that the believer must now live the life that Christ lived while He was here on earth.)

3. Prophetically.—Baptism points forward to the final resurrection and the consummation of all our hopes, for the very fact of Christ's resurrection is the foundation of our expectation. 1 Cor. 15:12-22.

III. PREPARATION FOR BAPTISM.

1. Since baptism is the door of the church, the candidate for baptism should, as far as he is capable, understand what the church teaches.

2. Since baptism is a symbol of an inner experience, the candidate should be thoroughly converted, and should already have forsaken the sins of which he is conscious, determined to forsake others as they are shown him by the Holy Spirit.

CONCLUSION: (Read) "The vows which we take upon ourselves in baptism embrace much. In the name of the Father, the Son, and the Holy Spirit, we are buried in the likeness of Christ's death, and raised in the likeness of His resurrection, and we are to live a new life. . . . Henceforth the believer is to bear in mind that he is dedicated to God. . . . He is to make all worldly considerations secondary in this new relation. . . . He is no longer to live a careless, indifferent life. . . . He is to live to the Lord, to use for Him all his entrusted capabilities, never losing the realization that he bears God's signature, that he is a subject of Christ's kingdom, a partaker of the divine nature. He is to surrender to God all that he is and all that he has, employing all his gifts to His name's glory."—*"Testimonies," Vol. VI, pp. 98, 99.*

The Ordinance of Humility

TEXT: John 13:1-17. See also "The Desire of Ages," pp. 642-651.

I. Tell the Setting for the Inauguration of the Ceremony—

1. The upper room and its preparation.

2. The jealousy in the hearts of the disciples, and the strife between them.

Advertise the camp meetings, Youth's Congresses, and Summer Camps to be held in your territory.

3. The custom of feet washing in those days, and the lack of a servant to perform the lowly task.
 4. The disciples' proud refusal to notice the omission.
- II. Christ Washes the Disciples' Feet.
1. Starts with Judas on His right, ends with John on His left. (Note difference in attitude of the two men as related in "The Desire of Ages.")
 2. The experience with Peter.
- III. The Commission, and the Meaning of the Ceremony.
1. The command to observe. (Read text—John 13:12, last part, to verse 15.)
 2. The symbolism—washing the feet and not the whole body.
 - a. Baptism represents the bath, the washing of regeneration.
 - b. Feet washing represents the removal of the defilements which come later. (See "The Desire of Ages," p. 646.)
- IV. Practical Effect of Ceremony.
1. Removes difficulties and feelings between brethren.
 2. Softens hearts to receive God's blessings.

The Lord's Supper

TEXTS: Matt. 26:18-30; Mark 14:12-26; Luke 22:8-22; 1 Cor. 11:23-29. See also "The Desire of Ages," pp. 652-661.

INTRODUCTION: (Read 1 Cor. 11:23-29.)

- I. The Lord's supper points both backward and forward—"Ye do show the Lord's death till He come."
 1. The cross the dividing point between two dispensations—the Passover pointed forward to it, and the Lord's supper points back to it.
 2. In a special sense the Lord's supper points forward to the coming kingdom. "Till He come" is the phrase to emphasize.
- II. The Meaning of the Symbols.
 1. Historically—the bread and the wine refer to the broken body and spilled blood of Christ on Calvary.
 - a. They remind the sinner that salvation is possible only through Christ's sacrifice.
 - b. They demonstrate to all that the law of God must be upheld by obedience.
 - c. They remind all that death is the result of sin.
 - d. They remind the Christian that his sins caused the death of Christ.
 2. Spiritually—the bread and the wine represent the life which the Christian receives from Christ.
 - a. Spiritual life—the power to live the holy life demanded by the law of God. (Read "The Desire of Ages," p. 660, par. 4.)

- b. Physical life—we owe the very food we eat to the purchase of our redemption on Calvary. (Read "The Desire of Ages," p. 660, par. 3.)

III. The Service in the Church.

1. Who should attend and participate?
 - a. Are any church members excused?
 - b. May one absent himself because he feels unworthy?
 - c. What is the better procedure in that case?
2. Preparation of heart necessary before the service.
 - a. Confession of sin to God.
 - b. Confession of wrongs to our fellow men.
 - c. Forgiveness of those who have wronged us, regardless of their attitude.
 - d. Participation in the ordinance of humility.
3. Results in the believer.
 - a. Increased spiritual strength for the Christian warfare. (See "The Desire of Ages," p. 661.)
 - b. Unity with the brethren.

CONCLUSION: Let us all as faithful followers of Christ neglect not the ceremonies and symbols which He has commanded for our spiritual growth and final victory.

Let the Papers Talk

(Program for May 25)

BY EMMA E. HOWELL

SONG SERVICE. Lead up to this meeting with such songs as Nos. 571, 474, and 542 in "Christ in Song."

OPENING EXERCISES.

ILLUSTRATED TALK: "Printing." (See Notes to Leaders and "I Am the Printing Press," page 29.)

TALK: "Why Seventh-day Adventists Print Literature." (See "The Great Second Advent Movement," pp. 40-42, 66-69. Point out God's call, and the willing sacrifices made. Some will be inspired to see a blackboard list of our larger publishing houses. See page 70.)

DIALOGUE: "How God Works." (See page 29.)

SPECIAL MUSIC: "I Shall Not Pass This Way Again." (Given between parts 2 and 3 in the demonstration, "How God Works." Or society members may sing No. 254 in "Gospel in Song.")

SYMPOSIUM: "Let the Papers Talk."

READING: "Gathering the Fruit." (See "Gospel Workers," pp. 136-139. This may be given by two or more young people reading paragraphs around. Be sure it has been practiced and is read so that the meaning will be clear.)

POEM: "My Work;" or, "It Was You Who Invited Me Here."

CLOSING EXERCISES.

Notes to Leaders

The purpose of this meeting is to help the young people catch a new glimpse of the good that can be accomplished by means of the printing press when it is used by Christian people, and our part in distributing literature. The illustrated talk on "Printing" should be short. If the one who gives it understands printing, he may give ever so brief a story of its beginnings. Perhaps he could have a job press to show, or a picture of one sketched on the blackboard. Or tell how it was necessary in olden times to have everything laboriously copied by hand. The story of Gutenberg may be included in this talk, or it would be an appropriate lead for the leader to introduce the talk "Why Seventh-day Adventists Print Literature."

It is said that when Gutenberg was working in his cell in St. Aborsgot Monastery, a warning voice came to him that his invention would be a great instrument of evil—men would sow broadcast seeds of sin and crime by means of it. Shrink from being the parent of so much evil, he began hammering his type to pieces. Immediately another voice bade him desist, and declared that while his invention would be perverted to evil ends, God would use it still more mightily to secure the final triumph of right and spread the knowledge of His truth. Thus encouraged, Gutenberg persevered in his work, and in spite of the truthfulness of the first prediction, how blessedly is the second prediction being fulfilled, and what a blessing movable type has brought to men, women, and children of the twentieth century!

A meeting of this kind should bring results. Doubtless you already have a literature band, but if not, this is an excellent time to organize for service. Read Missionary Volunteer Leaflet 7, "The Literature and Correspondence Band." Also, consult the church missionary secretary regarding territory and literature. Home Missionary Leaflet Series No. 11, page 13, will aid you in selecting *Present Truth* for distribution. Then there is the Truth for Youth Series of leaflets that should be used largely by Missionary Volunteers.

Urge young people to join this band and stay by it. Use this thought from "The Desire of Ages," page 535: "What human power can do, divine power is not summoned to do. God does not dispense with man's aid. He strengthens him, cooperating with him as he uses the powers and capabilities given him."

Let the Papers Talk

ONE "SIGNS" IN ARGENTINA

ONE of our missionaries left a copy of the *Signs of the Times* on the steamship on which he traveled to Panama. After he left the ship the paper was picked up by an Eng-

Study and Service League examinations may be given this month. Write your conference M.V. secretary.

lish woman, who began studying it and became convinced, that the seventh day is the Sabbath of the Lord and that Jesus is soon to return. Securing the address of one of our meeting places, she attended the Sabbath service the following Sabbath morning, and was much interested. She introduced herself and told her story after the service was over. A Bible worker began studying with her, and shortly afterward she was baptized. Six months later one of her daughters followed her in baptism; then a few months after that, a second daughter. The woman herself became a Bible worker, and nine persons were in a recent baptismal class as the result of her labors, besides many others who had been baptized before.—*John M. Howell.*

THE BOX OF LITERATURE THAT WENT TO HAITI

WHILE I was in attendance at a general meeting in Haiti, there was with us on the platform day after day an ordained minister whose experience in finding the truth was very interesting to me. He was the first Seventh-day Adventist believer in all that region, and had lived to see five thousand believers baptized and brought into the church. He told me the story of how the truth came to him.

Pastor Loughborough, one of our pioneer ministers, had heard over in England of this far-off land of Haiti. He wondered what he could do to bring a knowledge of the truth to the people there. He didn't know anyone there; but he got a box and placed in it a copy of the book, "History of the Sabbath," and other literature. Then he addressed that box to Cape Haitian, Haiti. That would be like addressing something to New York, U.S.A.—no person's name on it, just the name of the city and the country.

When it arrived there, the captain didn't know what disposition to make of it; so he turned it over to the port authorities. They found that it was full of religious literature and so they gave it to a preacher—not a Seventh-day Adventist, for there was not one in all that land. The minister looked at the literature, but he didn't know what to do with it. If he had been a Seventh-day Adventist, he would have known. However, he did the best thing he could think of—he gave it all away; and this book, the "History of the Sabbath," fell into the hands of the man of whom I am telling you. He was a school teacher. He read the book, and became so convinced of the Sabbath truth that he began to keep the Sabbath, thinking he was the only one in all the world who was keeping the seventh day as the Sabbath. When he told me the story, he said, "I determined that I would start a Sabbath-keeping church." So he began teaching the people about the Sabbath. It was not long before he found that

he was not the only Sabbathkeeper in the world.

I believe that God impressed Elder Loughborough to send that literature, and I believe that an angel of God watched over that box and guided portions of its contents into the hands of a man who would accept the truth. There is a providence in all these things.—*J. L. McElhany.*

YEARS OF SERVICE LOST

ON his holidays a Christian man was giving away tracts on one of the Clyde River steamers. Among others who received a tract was a gentleman from Glasgow, who remarked, as he received it, that he feared that such efforts did little permanent good. "I am not opposed to such work," he said. "In my younger days I did a good deal of it myself, but I cannot say that I ever saw any fruit from it."

The tract distributor instantly remembered that his own conversion was brought about by means of a tract which he received when he was a lad of twelve, as he walked along the street one wintry night. As he passed the door of a mission hall, a

young man handed him a tract and asked him to go inside and hear the gospel. He went in and heard words there that awakened him to think of eternity and his state before God, and he went home in deep soul trouble. In his anxiety he turned to the tract that he had received, read it, and gave his heart to the Lord.

The tract distributor told this story to the man, who listened with evident interest, and when it was finished he said, "May I ask where this interesting event took place?" The man named the street, the hall, and the very night.

The man's eyes filled with tears. He grasped the distributor's hand, and said with great emotion: "It was my work for many a night, when I was a young man newly converted, to stand at the door of that hall, giving away tracts, and I well remember inviting a bright-eyed lad that wintry night. But I lost heart soon after that, and gave it up, thinking such work was useless. Now after twenty years God has let me know that it was not in vain, and I shall, by His grace, return to the service He gave me long ago, and confess my faithlessness in leaving it."

But the twenty intervening years were lost. How many more golden sheaves might have appeared to that man's account in the day of God had he continued in the service that the Lord gave him to do.—*Selected.*

My Work

THERE was no ordination,
No laying on of hands,
No sober rites, no half-dimmed lights,
No pomp, no blaring bands;
I merely found some work to do
And did it—none too well, 'tis true.

And yet my work is sacred,
And God looks down to see
The beads of sweat, nor will forget
My store of energy;
And day by day I hear Him say,
"Fear not, I'm with you all the way."

There was no ordination,
I was not set apart;
In my crude task pray do not ask
Some hidden touch or art;
Yet day by day I somehow know
That in this humble work—I grow!

—*R. G. Stoll.*

It Was You Who Invited Me Here

WHEN I enter that wonderful city
above,
Far removed from earth's sorrow
and fear;
I hope that somebody will whisper in
love,
"It was *you* who invited me here."

When I stand by the side of the river
of life,
'Twill be joy to hear somebody say:
"I was drunk with the world and its
maddening strife
Till the colporteur happened my way."

"From his books, and his tracts, and
his papers galore
I first learned of this blessed abode;
When I turned me about and set for
the shore.
'Twas the colporteur showed me the
road!"

When at home in those mansions eter-
nally grand,
Many dear ones with joy I behold;
I hope that somebody beside me will
stand
Saved, because of the books that I
sold.

—*Author Unknown.*

CHARACTER building is the most important work ever entrusted to human beings; and never before was its diligent study so important as now. Never was any previous generation called to meet issues so momentous; never before were young men and young women confronted by perils so great as confront them today.—*"Education," p. 225.*

OPEN the Scriptures to someone that is in darkness, and you will not complain of weariness and lack of interest in the cause of truth. Your heart will be awakened to an anxiety for souls, and joy in the evidences of the faith will fill your heart, and you will know that "he that watereth shall be watered also himself."—*"Christian Service," p. 144.*

BIBLE religion is not one influence among many others; its influence is to be supreme, pervading and controlling every other. It is not to be like a dash of color brushed here and there upon the canvas, but it is to pervade the whole life, as if the canvas were dipped into the color, until every thread of the fabric were dyed a deep, unfading hue.—*"The Desire of Ages," p. 312.*

Every Adventist youth a reader of the Review and Herald! Is this fulfilled in your society?



Junior Meetings

The Fourfold Development

(Program for May 4)

BY MRS. D. A. OCHS

SONG: No. 523 in "Christ in Song."
PRAYER: Several short prayers.
SONG: No. 650 in "Christ in Song."
REPORTS.
LEADER'S REMARKS.
CHALK TALK: "Building for Heaven."
SPECIAL MUSIC: "I Would Be Like Jesus," No. 136 in "Gospel in Song."
STORY: "The Shepherd Boy."
STORY: "The Lopsided Man Who Grew Straight."
QUESTIONS FOR DISCUSSION.
OFFERING.
SONG: No. 33 in "Christ in Song."

Notes to Superintendents

The aim of this program is to show that to be perfectly balanced a life must be developed along four lines: physical, mental, social, spiritual.

Conduct the talks in such a way as to lead the Juniors to express themselves. Create a desire for higher ideals and fuller living. Encourage Christian education.

Building for Heaven

NOTE: A building may be sketched as a study is given from the Spirit of prophecy and the Bible showing the fourfold development of the life.

A rectangle 3 x 24 inches forms the base on which is printed, "Christ—Our Foundation." At right angles, resting on this rectangle, erect four pillars 2 x 8 inches equal distances apart. Let one pillar represent the physical, the next the mental, the third the social, and the fourth the spiritual phase of our life. Place a small rectangle 1 x 24 inches on top of these pillars, and lastly put on a triangular roof. Letter the word "character" in this triangle.

The object of this talk is to show these four pillars—physical, mental, social, and spiritual—based on the foundation, Christ, each one fully and symmetrically developed, have as a crowning finish a beautiful character fitted for service and heaven.

"In every generation and in every land the true foundation and pattern for character building have been the same. The divine law, 'Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbor as thyself,' the great principle made manifest in the character and life of our Saviour, is the only secure foundation and the only sure guide."—*"Education," pp. 228, 229.* Christ is the foundation. 1 Cor. 3:11. This foundation is sure. 2 Tim. 2:19. (Draw foundation.)

PHYSICAL PILLAR

Scripture

Rom. 12:1. The body a living sacrifice.

Standard of Attainment examinations may be given this month. Write your conference M.V. secretary.

1 Cor. 9:27. "I keep under my body."

Ps. 68:28. God commands our strength.

3 John 2. John's wish for man.

Spirit of Prophecy

"The first study of the young should be to know themselves and how to keep their bodies in health."

—*"Fundamentals of Christian Education," p. 26.*

"Without health, no one can as distinctly understand or as completely fulfill his obligations to himself, to his fellow beings, or to his Creator."—*"Education," p. 195.*

"Both mental and spiritual vigor are in great degree dependent upon physical strength."—*Ibid.*

"Our impulses and passions have their seat in the body, and it must be kept in the best condition physically and under the most spiritual influences in order that our talents may be put to the highest use."—*"Messages," p. 235.*

"Religion and the laws of health go hand in hand."—*"Testimonies," Vol. IV, p. 554.*

"The youth of today whose principles are firm and unwavering will be blessed with health of body, mind, and soul."—*Youth's Instructor, July 9, 1902.*

Other references: *"Messages," pp. 232-244; "Education," pp. 195-201; "Ministry of Healing," (Draw first pillar and letter "physical" on it.)*

MENTAL PILLAR

Scripture

Rom. 12:2, transformed by renewing of mind.

Isa. 26:3. A mind kept on God assures peace.

Prov. 23:7. "As he thinketh in his heart, so is he." Thoughts lead to words and deeds, and words and deeds form character. Our character determines our destiny.

Phil. 4:8. "Think on these things."

Spirit of Prophecy

"The influence of the mind on the body . . . should be emphasized."—*"Education," p. 197.*

"True education . . . is the harmonious development of the physical, the mental, and the spiritual powers."—*Id., p. 13.*

"Every human being . . . is endowed with . . . power to think and to do. The men in whom this power is developed are the men who bear responsibilities, who are leaders in enterprise, and who influence character. It is the work of true education to develop this power to train the youth to be thinkers. . . . Let them contemplate the great facts of duty and destiny, and the mind will

expand and strengthen."—*Id., pp. 17, 18.*

"God requires the training of the mental faculties."—*"Messages," p. 173.*

Other references: *"Messages," pp. 254, 255, 279; "Education," pp. 225-229; 13-19; "Fundamentals of Christian Education," pp. 181-185. (Letter "mental" on second pillar.)*

SOCIAL PILLAR

Scripture

Luke 2:52. Jesus increased in favor with God and man.

Ps. 112:5. A good man showeth favor.

Acts 2:47. Disciples found favor with the people.

Spirit of Prophecy

"Especially should those who have tasted the love of Christ develop their social powers, for in this way they may win souls to the Saviour. . . . Students are to be taught the Christ-likeness of exhibiting a kindly interest, a social disposition, toward those who are in the greatest need, even though these may not be their own chosen companions."—*"Testimonies," Vol. VI, pp. 172, 173.*

"It is acquaintance that awakens sympathy, and sympathy is the spring of effective ministry."—*"Education," p. 269.*

"All may possess a cheerful countenance, a gentle voice, a courteous manner, and these are elements of power."—*Id., p. 240.*

"People are easily reached through the avenues of the social circle."—*"Testimonies," Vol. IV, p. 266.*

Other references: *"Messages," pp. 430-422; "Education," pp. 240-242. (Letter "social" on third pillar.)*

SPIRITUAL PILLAR

Scripture

2 Cor. 9:10. "Increase the fruits of your righteousness."

Eph. 4:15. "Grow up into Him in all things."

Heb. 6:1. "Go on unto perfection."

1 Peter 2:2. Desire milk of the word "that ye may grow."

2 Peter 3:18. "Grow in grace."

1 John 2:3. "We know Him, if we keep His commandments."

Examples: Luke 1:80, John.

Acts 9:22, Saul.

1 Sam. 2:26, Samuel.

Spirit of Prophecy

"Obedience is the test of discipleship."—*"Mount of Blessing," p. 210.*

"We build on Christ by obeying His word."—*Id., p. 214.*

"Balanced by religious principle, you may climb to any height you please."—*"Messages," p. 37.*

"Dwarfed spirituality is an offense to God."—*Id., p. 42. (See also pages 272, 273.)*

(Letter "spiritual" on the fourth pillar. Draw the small rectangle on top of pillars and put on triangular roof.)

CHARACTER

Scripture

Col. 4:12. "Ye may stand perfect and complete."

2 Tim. 3:17. "Man of God may be perfect."

Matt. 5:48. "Be ye therefore perfect."

Heb. 6:1. "Go on unto perfection."

Spirit of Prophecy

"Character building is the most important work ever entrusted to human beings; and never before was its diligent study so important as now."—*"Education,"* p. 225.

"A noble, all-around character is not inherited. It does not come to us by accident. A noble character is earned by individual effort through the merits and grace of Christ. God gives the talents, the powers of the mind; we form the character. It is formed by hard, stern battles with self."—*"Messages,"* p. 99.

"A character formed according to the divine likeness is the only treasure that we can take from this world to the next."—*Id.*, p. 100.

"In childhood and youth the character is most impressible. The power of self-control should then be acquired."—*Id.*, p. 134.

"Strength of character consists of two things,—power of will, and power of self-control."—*Id.*, p. 412.

"You will find help in Christ to form a strong, symmetrical, beautiful character."—*Id.*, p. 63.

Other references: "Messages," pp. 160, 105, 144, 411, 412, 285, 326; "Education," pp. 225-229.

(Letter "character" on the roof.)

The Shepherd Boy

A LARGE family of boys once lived in a tent in the land of Canaan. The youngest boy was much loved by his father. They were pals. There in his father's tent in the evenings the boy listened to Bible stories. He heard of the ladder from earth to heaven on which angels were ascending and descending. He heard how Jacob stood conqueror after the conflict at Jabbok.

During the day he tended his father's flocks. It is said that his "pure and simple life had favored the development of both physical and mental power. By communion with God through nature and the study of the great truths handed down as a sacred trust from father to son, he had gained strength of mind, and firmness of principle."—*"Education,"* page 52.

And then one day something happened. His wicked brothers sold him into slavery. What a terrible thing! How sad he was! How he wanted his father! But as he made that

terrible journey from his home to Egypt and looked back for the last time on his beloved hills, he remembered the lessons of his childhood and he remembered his God. He resolved to prove himself true.

Bitter was his life in Egypt. No longer was his the happy, contented Christian home. Now it was a home of luxury and wealth, but he was in it as a slave. It was a home surrounded by heathen worship, but he was faithful to his Lord and trained himself for service. He studied, watched people, and learned how to influence men. He became such a great man that instead of being a slave, he was made a ruler and was asked to teach the senators wisdom. (See Ps. 105:21, 22.)

Do you know who this shepherd boy was, boys and girls? Joseph, of course. And do you know why his life was so great? It was because he was loyal to God; because he had faith to believe that God would use his service. This faith had led him to develop his life in every way. And do you know what those ways are? There are four of them. Yes, the four pillars in the character house of which we have been talking. See if you can recall from the story I have told you just how each of these was developed in Joseph.

1. He developed physically. (*Try to secure free answers from group. Suggested answers are given.*)

a. Lived in the open. Had sunshine and fresh air.

b. His early life was quiet and unburied.

2. He developed mentally.

a. From a study of Scripture he gained strength of mind.

b. He studied other subjects.

c. He controlled his thoughts and was not carried away by wealth.

3. He developed socially.

a. He learned to love others through the grace of Jesus.

b. He met many people.

c. He learned how to talk to people, how to act in the company of others.

d. He was steadfast and true to principle, and won respect of others.

e. He had a desire to serve others.

4. He developed spiritually. (*Explain that spirituality is Christlikeness.*)

a. He heard Bible stories.

b. He studied nature.

c. He had a Christian home and Christian parents.

d. He was obedient and loyal to God.

e. He had an ideal—a desire to prove himself true to God.

f. Prayer was his daily habit.

The Lopsided Man Who Grew Straight

MANY years ago there was born in a Jewish home in Tarsus, Cilicia, a tiny baby boy. The mother and father gazed fondly into his face and visualized his future. They were a religious and patriotic couple and had high aims for this baby Saul.

From babyhood they taught him the religious faith of the Jews. And as he became old enough, they decided to have him attend school in Jerusalem and have as his teacher one of the most eminent of the rabbis. Why? Because they wanted him to be a great preacher, a great man of the nation. And what happened? There in the religious school of Judea he learned to be a great leader and was placed as a member of the Sanhedrin, a part of the government, while he was still young. He became well educated. But this wasn't all. He also learned to be proud, to be selfish, to think of the Jewish laws and traditions as something to be cherished and to be placed as supreme over every man whether he believed them or not. He felt superior.

He belonged to a group who were very zealous for the traditions of the Jewish religion. They put to death many innocent people, and Saul was one of the most bitter and relentless persecutors. Christians were cast out of the city and stoned. Stephen, a man of faith, was stoned. The church was persecuted. And Saul? He made havoc of the church, entering into every house, and committing men and women to prison. He threatened the disciples, and, as he said, "I persecuted this way unto the death, binding and delivering into prisons both men and women." Acts 22:4.

He was a strong man, one who had all the opportunities for being a teacher for God, and yet his life was lopsided. What is meant by lopsided? Remember, there are four sides or pillars to every man's nature which must be developed evenly to make a completely balanced life. Now which did Saul lack? Let's see which he had, and then we can see what he lacked.

His physical pillar was strong, for he was able later to pass through perils in the sea, to go hungry and thirsty, to suffer cold, to travel many

journeys. He knew the need of labor for the hand as well as for the mind, and he made tents for his own support.

His *intellectual* pillar was developed, for his training in the theological schools of Judea was of the highest nature.

He must have had part of his *social* pillar developed, for he was a favorite among the national leaders. They admired him. Yet this pillar was not fully balanced, for Saul did not love his fellow beings enough. Instead of saving men for God, he killed them because of their "queer" belief. So Saul needed further growth of the social side of his nature.

Then what did he lack? The *spiritual* pillar, of course. Saul was not converted to God. His religion was all form. It did not spring from the heart. Saul was one-sided. His was not a balanced life.

But one day about noon as Saul was nearing the city of Damascus, suddenly there shone from heaven a great light around him. Jesus spoke to him, and Saul caught a vision of Him and saw his own lopsided character. He saw how mean he had been. Then and there he changed. He determined to become like Christ; He determined to develop his spiritual pillar. He began to learn of Christ. He spent hours out among the objects of nature; he went to the desert of Arabia and studied the Scriptures. He got rid of his old traditions and learned to love Christ as a personal friend. No longer did Saul (now Paul) kill people or persecute the church. "The love of Christ constraineth us," he said. He pointed others to the true Redeemer. Then the social pillar began to develop more. He gained wisdom from God and sympathy of heart that brought him in touch with men and inspired them to a better nature.

With all these powers developed, Paul became a mighty worker for God. And, in later years, when thinking about his life, Paul said, "I have fought a good fight."

Questions for Discussion

1. How do we grow mentally?
2. How do we grow spiritually?
3. What helps to spiritual growth did Jesus have?
4. Must the soul as well as the body have food? What kind of food is this?

Every Missionary Volunteer a reader of the youth's own paper—the Youth's Instructor! (See p. 16.)

5. Do I have as my aim: "Be ye therefore perfect, even as your Father which is in heaven is perfect"?
6. How may I form a good character?

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Our Mothers

(Program for May 11)

BY WALTER A. HOWE

SONG: "I Would Be True," No. 58 in "Missionary Volunteer Songs."

PRAYER.

SECRETARY'S REPORT.

MISSIONARY REPORTS.

SONG: No. 187 in "Missionary Volunteer Songs."

LEADER'S REMARKS. (See Senior program, p. 19.)

POEM: "In Mother's Heart."

POEM: "Which Loved Mother Best?" (True Education Reader Series, Book Two, p. 13.)

STORY: "A Negro Mother's Sacrifice."

POEM: "Tiptoe."

STORY: "A President and His Mother."

SONG: No. 37 in "Missionary Volunteer Songs."

BENEDICTION.

Tiptoe

(Small girl dressed as much as possible like a Red Cross nurse. Under her arm she carries a box containing some trinkets. She tiptoes onto the platform from left and speaks.)

Tiptoe, tiptoe,

Very quietly I go.

Mother's very sick, you know.

(Drops box, contents of which make much noise.)

Oh!

(She picks up box and some of articles and tiptoes off platform. She tiptoes back.)

Tiptoe, tiptoe,

(Takes long, slender horn from pocket of apron. Shakes it violently as one shakes a thermometer.)

Wonder why these things act so;

Wonder if my fever's low.

(Puts end of horn in mouth; forgets and blows it.)

Oh!

(Tiptoes off platform. She tiptoes from left, carrying an unbreakable bowl on a small tray.)

Tiptoe, tiptoe,

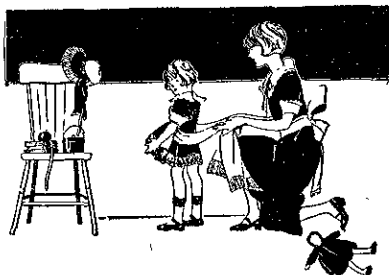
Oh, a nurse must go so slow.

Mustn't drop a thing or blow.

'Cause my mother's sick, you know.

(She walks across platform and manages not to drop anything.)

—Catherine Logan.



A President and His Mother

I AM just wondering what most of you would be thinking of if tomorrow you were to be made the ruler of your country? This is a story of one of the great Presidents of the United States and what he thought about on his inauguration day.

He lived near Cleveland, and a few days before the great ceremony, he wrote to his mother and said, "I want you to go to Washington with me." She was very much surprised, and after thinking it all over, wrote to her son, of whom she was very proud, and said: "I cannot go to Washington. I would be quite out of place there among the great people whom you will meet. I'll stay at home and pray for you." He quickly sent back the answer, "I'll not go without you;" and so together they traveled to the capital city. They went to a hotel, and when the time came for the ceremony, they went together, his mother leaning on his arm. They entered the carriage and drove to the Capitol, where a crowd of over a hundred thousand people was waiting. It was a great occasion. There was a high platform on which sat celebrated men from all over the country—governors, judges, and ministers. And a sea of faces were all turned to him as he approached his place on the platform. The people noticed that instead of taking the chair that was provided for him, he gave it to his mother. Then he delivered his inaugural address, and after he had taken the oath to be true to his high office, before he sat down, he turned and put his arms around his mother and kissed her.

Do you know who that man was? His name was James A. Garfield. I think this was one of the most beautiful things he ever did, and I think all that crowd of waiting people, after the din was over and they had gone to their own homes, thought so, too. Our mothers do for us a great deal more than we can ever repay, and they are more interested in our success than perhaps we are ourselves. None of you should ever grow too big, or too old, or go too far away, to remember your mother and include her in your happiness. On this Mother's Day let's make mother know that we love her.

A Negro Mother's Sacrifice

"THIRTY-FIVE dollars!" said John, as he looked at the secondhand organ in the music store. "Only thirty-five dollars! That isn't much for a real organ. My! I wish mother would get it for me. I don't suppose she can, but I am going to see what I can do, anyway." So he ran home to ask for the prize.

John was a Negro boy; and his mother, who was a widow, found it almost impossible, with the small wages which she was able to earn, to keep them both clothed and fed. Life for her was one long struggle. John was a good boy, and he tried to help when he could, but he had one great longing, and because of this he often made the life of his mother miserable. He loved music, and he wanted something upon which to play. Every time he saw an instrument for sale, or found that one of his friends had bought something which could be used to make music, he begged his mother to buy something for him, although he knew only too well how little she had with which to buy unnecessary things. He had thought that he wanted many instruments, but he had never seen one that he wanted as he did this organ.

Of course, his mother said "No" when he told her about the organ, but John just couldn't, and wouldn't, take that for an answer. Morning, noon, and night he talked about that organ and wondered how he could possibly get it. He watched the store to see that it was still there. At last his mother became so tired of having him tease for it that she impulsively gave him five dollars, which had been paid to her for work, and said that if that would buy it he could have it.

John took the money to the store, and the owner of the organ said that he could have it and pay for it as he could get the money. This seemed all right to the boy, and so he had it sent home. When the organ was brought into the house, the boy was so happy that he could hardly contain himself, but his mother's face was very grave, for John had told her of his bargain, and she did not see how she could ever make the rest of the payments on it. Rather than spoil his pleasure, she went back to her work, leaving him alone with the organ.

Soon she heard someone playing softly but correctly, and then she heard the music of several of the old hymns. Wondering whom the boy could have found who could play so beautifully, she tiptoed into the room to see. On the organ stool, his head bent lovingly over the keyboard, sat her boy John, pouring out his happiness through the keys of the organ, though he had never had a lesson in his life. He saw no one, heard no one, for he was lost in the music which he was making. From that moment his mother knew that her boy had a great gift and that she must make every effort to help him develop it.

Hard days followed before the organ was paid for and his lessons assured. He finished the high school; then friends made it possible for him to attend one of the mission schools, Avery Academy. Soon he could play well enough to give lessons and to earn money by playing church organs. As the years went by he had the joy of studying under some of the great teachers in the Eastern States. Finally, after many years of faithful and efficient service, his State recognized his ability; for he, a Negro, was asked to play at the dedication of the organ at the State college of South Carolina. Later he was made assistant organist and was given the degree of master of arts in music.

Today he is one of our great musicians. His pupils are scattered far and wide, one of the most noted of them being William Sandford Lawrence, the accompanist of Roland Hayes. In a comfortable home in the South that mother has lived for years, loved and honored by her famous son, John Donovan Moore, for whom she bought the organ long ago.

"Much as I love my music," he said to a friend one day, "it always comes second in my life. Mother comes first of all."

In Mother's Heart

We are the little flowers
In a garden fair.
The garden is called "Mother's Heart."
In that we have a share.

Mother is the gardener,
The sunshine is her smile;
The raindrops are her kisses;
We need them all the while.

Yes, we're the little blossoms
That grow in mother's heart.
To make her very happy,
We'll always do our part.

—Louise Miller Novotny.

God's Memorials

(Program for May 18)

BY GRACE MEADE

OPENING SONG.
SCRIPTURE READING: Acts 8:26-40.
PRAYER.
ANNOUNCEMENTS.
REPORTS.
OFFERING.
SPECIAL MUSIC.
OPENING REMARKS BY SUPERINTENDENT.
TALK: "Preparation for Baptism."
BIBLE STUDY: "The Meaning of Baptism."
TALK: "The Ordinance of Humility."
TALK: "The Ordinance of the Lord's Supper."
CLOSING SONG.

Notes to Superintendents

The superintendent should endeavor to impress upon the minds of the Juniors the seriousness of the program. The aim today is to show clearly the first important steps in a Christian life, to endeavor to get the girls and boys to see their need of taking these steps. It would be well to ascertain at the close of this service if there are those who desire to be baptized. A baptismal class should be organized and definite instruction should be given the members.

Suggestions for superintendents' remarks to the Juniors: Sometimes we hear grown people say, "I joined the church when I was rather young, but I did not understand what I was doing. I didn't realize what it all meant." There is no excuse for such a statement. The Bible makes the way so plain and clear that anyone who wants to know the way may understand what it means to be converted and become a Christian.

If you were on the fifth floor of a building that was burning from the first story up, you would be sure you were lost, wouldn't you? You would feel your need of being saved. Then after a rescue worker came and carried you down the ladder to safety you would know you were saved. However, if you had not realized you were lost, you wouldn't have allowed the rescue worker to save you. Before we can be saved, we must realize that we are lost. To be lost in sin is much worse than being lost in a burning building.

Today in our Junior meeting we are going to study the steps that we must take in order to be saved from sin.

(Read as background material the two chapters, "A Servant of Servants," and "In Remembrance of Me," in "The Desire of Ages.")

Preparation for Baptism

CONVICTION

THE first step in the Christian life is conviction of sin. On the day of

Avoid summer slump! Read "How to Make the Young People's Society a Success, No. 5," p. 15.

Pentecost after Peter had preached his powerful sermon on the outpouring of the Holy Ghost, the multitudes "were pricked in their hearts." They were convicted of sin, and they anxiously said to Peter and the disciples, "Men and brethren, what shall we do?" When Saul on his way to Damascus saw the bright light from heaven, and heard a voice say, "It is hard for thee to kick against the pricks," trembling and astonished, he said, "Lord, what wilt Thou have me to do?" He, too, was convicted of his sin. When the keeper of the prison saw the results of the earthquake that had opened the prison doors behind which Paul and Silas were praying and singing, he came and fell before them, saying, "Sirs, what must I do to be saved?" All these are examples of the conviction of sin.

It is the work of the Holy Spirit to convict or convince us of sin in our life. It was the Holy Spirit that convicted the hearts of the multitude, the heart of Saul the persecutor, and the heart of the jailer. These were all unusual manifestations of the work of the Holy Spirit, first on the day of Pentecost in a "rushing mighty wind" and in the tongues of fire which the multitude had seen; then in the bright light which caused Saul to fall to the earth in temporary blindness, and again in the earthquake that unlocked the prison doors.

It is not always that the Holy Spirit comes to people in such startling ways. To Elijah He came not in the wind, not in the fire, not in the earthquake; He came to him, as He will no doubt come to us, in a "still small voice." This voice whispers to our consciences and tells us we have done wrong and urges us to turn away from these wrongdoings.

Without the Spirit we should never have one good impulse or the least sorrow or regret for our sins. Whenever we sincerely desire to do right, we may know that the Holy Spirit is near us. If we listen to this voice, He will convict our hearts of sin.

CONTRITION OR REPENTANCE

If we listen to the voice of the Holy Spirit, He will lead us to the second step in the real Christian life—*contrition*. True contrition is godly sorrow for our sins, a sorrow that "worketh repentance." Asked to de-

fine repentance, a little boy said, "It is being sorry enough to quit." We need no better definition.

Not all sorrow is true sorrow for sin. Judas, not because of his sin, but because he knew the awful judgment that awaited him, was sorry that he had sold Jesus. Pharaoh was repentant only so that the plagues would be removed from Egypt. Such sorrow does not come from a contrite heart. A person who has true sorrow for sin may have the bitterest sorrow of all for a sin that no one knows but God and himself. God will not despise our contrition.

CONFESSION

The next step that goes along with repentance is *confession*. If we are not willing to confess our sins, we are not truly sorry. If we have wronged others, we should go to them and tell them we are sorry. True confession will make restoration. That is, if we have stolen, we will return more than we have taken. If we have been critical or said unkind things, we should try to undo our wrong. If our sins are public, then our confession should be public, too. Secret sins need to be confessed to God alone. We have the promise in 1 John 1:9 that "if we confess our sins," Jesus will forgive them and "cleanse us from all unrighteousness."

CONVERSION

The next step in the Christian pathway is *conversion*. Conversion means turning squarely about and walking in the opposite direction. "Let him that stole steal no more," is an example of God's instruction to us.

Like the wind, which we cannot see, but the works of which are plainly visible, so the presence of the Holy Spirit in our lives, in our hearts, will be known by the way we talk, by the way we dress, by what we read, by where we go, by the way we treat our associates, by our actions; in fact, by all we do and say, by what we think about, and even by the feelings in our hearts. If we are truly converted, our whole life will be changed, for our heart has been re-created.



The ability to sing is a talent of influence, which God desires all to cultivate and use to His name's glory.—"Testimonies," Vol. VII, p. 116.

The Meaning of Baptism

(It would be well for the superintendent to lead in the study and explanations. Juniors may read texts.)

1. WHAT precedes baptism? Mark 16:16.

2. What examples show the only true form of Christian baptism? Matt. 3:13-17; Acts 8:38, 39.

3. To what threefold experiences in the life of Jesus do conversion and baptism correspond? (His crucifixion, burial, and resurrection.) Rom. 6:3, 4.

4. In our experience what is crucified? Rom. 6:6.

5. With whom is the old man buried? Rom. 6:4.

6. Who raises us to walk in the newness of life? Rom. 6:4.

7. What do we put on as we come up out of the water? Col. 3:10.

8. Who is this "new man"? Gal. 3:27.

9. What will this "new man" do? Col. 3:12-16, 20.

10. At Christ's baptism, what announcement did the Father make? Matt. 3:17.

11. In what family name are we baptized? Matt. 28:19.

12. How does Jesus feel toward us? Heb. 2:11.

13. How does the Father feel toward us? John 17:23.

14. Who witnesses joy when a sinner repents? Luke 15:10.

15. On what conditions will our names not be blotted out of the book of life? Rev. 3:5.

The Ordinance of Humility

CHRIST had spent three years with His twelve chosen disciples in teaching and healing the sick. He had been very near to His disciples, and now that He was to leave them, He wanted to spend His last few hours trying to encourage them to continue spreading the gospel.

Everything was not as it should have been with them. There was much rivalry. The mother of John and James had even gone so far as to ask Jesus if her two sons could have the seats of honor in His kingdom. Secretly each of the other disciples had hoped for the same place, but none had been bold enough to ask. Now that the mother of these two had spoken to their Master, they were all busy thinking of how good they each were. They did not seem to realize that their beloved Friend was nearing His crucial test. They were so busy with their own selfish thoughts that they had no time for anything else. This discussion made Jesus feel very unhappy. Because of their attitude Jesus could not tell them many things that would have made their

coming trials much easier to bear.

It was while they were in this condition of mind that they prepared to partake of the Passover feast. As they sat at the table before the feast, they waited for the servant to come to wash from their feet the dust which had collected from their day's walk. No servant came.

Each man knew that he should take the basin and the towel which were there and wash his companions' feet, but all were too proud to be a server. Jesus waited for some time to see what they would do. He knew that here was an opportunity to teach them a great lesson. They were to learn that their being disciples did not assure them a place in the kingdom. He was to show them that loving service and true humility are real greatness.

He, the divine Teacher, rose from the table, removed His outer garment, took a towel, and prepared to do the task. The disciples were surprised enough to stop their arguing for a time and watch to see what the Saviour was going to do. After that, He poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel with which He was girded. By this action, Christ opened the eyes of the disciples as no sermon of His could have done. They saw themselves in a new light. They saw the pride that was in their lives. They saw how their actions had kept them from the blessings that the Master had for them.

Christ washed the feet of Judas, although He knew that Judas had already agreed to betray him. Christ was giving him one last chance to repent. Judas had hardened his heart too much; he was a lost man. Peter was so surprised at the turn of events that he told Christ that He should not wash his feet. Peter's heart was nearly broken from shame. To think that the Saviour of all mankind should have to stoop to such a task because he, Peter, had been too proud to do it. Peter did not realize that Christ had come to this earth to be a servant to man. Christ told the disciple that if He did not wash his feet, he would have no part in the kingdom. This washing of the feet was but an outward sign of a much more complete cleansing of the entire soul.

By the time that Christ had completed this task, all the disciples but

Judas had rededicated their lives to the Master's work. They were new men. They saw themselves as the Lord had seen them—proud and mean. They were truly repentant. Until they had reached this state, they were not ready to partake of the supper. He was soon to give them to show His death till He should come again.

Then Jesus told them that He had given them an example that they should follow. He wanted them to understand that although He had washed their feet, it did not at all detract from His dignity. He only wanted them to see the true meaning of humility. HERBERT WALLS.

The Ordinance of the Lord's Supper

THE Passover was a memorial of the deliverance of the children of Israel from Egypt. Then they ate unleavened bread and drank the sweet Passover wine. Now the disciples ate the Passover supper in the same manner.

After the supper there still remained some of the unleavened cakes and some of the wine. Jesus took some of this bread, gave thanks to God, broke it into small pieces, and passed it to the disciples. Then He said, "Take, eat: this is My body, which is broken for you: this do in remembrance of Me." 1 Cor. 11:24.

When this had been eaten, He took the cup of wine, gave thanks for it, and passed it to the disciples, saying, "This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me." Verse 25. And they drank of it. This was to become a custom with the disciples and those who followed them. As the Passover had been eaten by their forefathers as a memorial of deliverance from slavery in Egypt, so this supper was to be eaten as a memorial of deliverance from slavery of sin. Christ told the disciples that this ordinance should be repeated until He comes the second time.

Judas was there and took part in this first Lord's supper. Christ knew that Judas was a traitor, but His example in serving Judas was to show that none are to be shut out from these ordinances. No one is to refrain from taking part in these services because someone is there who

he does not think is worthy. Christ Himself served Judas, His own betrayer.

This ceremony was to mean much to the disciples in time to come. When they became greatly discouraged because of their trials and because of the death of Jesus, they had this service to remind them that He was coming again to save them from their troubles.

The Lord's supper was given as much to us as it was to the disciples. We also become discouraged because of the sin in the world, and this is planned to cheer us. As we eat of the bread and drink the wine, we are gladdened by the thought that Christ is soon to return to take the faithful to His home in heaven.

Notice that before the supper was eaten the feet were washed. No one is ready to eat the emblems of the Lord's body until he has been cleansed of sin.

This same service is being celebrated in our churches now. Christ said that it should be celebrated until He should come, and we are but obeying Him. HERBERT WALLS.

Appeal

REFER to the Scripture reading—to the "believing" of the Ethiopian, and to his baptism after believing. Make a call for those who have not yet been baptized, and also give those who have followed this ordinance a chance to reconsecrate themselves, to determine with God's help always to take part in the ordinances of humility and the Lord's supper seriously, and to make everything right with Jesus before they do this.

Let the Papers Talk

(Program for May 25)

BY EMMA E. HOWELL

SONG SERVICE: Nos. 80, 37, 40, in "Missionary Volunteer Songs."

OPENING EXERCISES.

SUPERINTENDENT'S TALK. (See Notes to Leaders, p. 21, and Note to Superintendents.)

EXERCISE OR READING: "I Am the Printing Press."

POEM: "The Lantern." (To be given by a Junior boy. Have someone light an old lantern, with a shiny chimney, which the boy will hold up while another Junior reads the Scripture lesson.)

SCRIPTURE: "Our Test Today." Matt. 5:14-16.

STORIES: "Why Seventh-day Adventists Print Literature." (See book,

"Set me a task in which I can put something of my very self, and it is a task no longer; it is joy."

—Bliss Carman.

"The Great Second Advent Movement," pages 40-42, 66-69. Point out God's call, and the willing sacrifices made by His people.)

BLACKBOARD TALK: "A Sentence Analyzed."

IALOGUE: "How God Works."

LEADER'S STORY. (Select one of two given in the Senior program, page 22, "The Box of Literature That Went to Haiti," or "Years of Service Lost.")

PLEDGING TO SERVE. (See Note to Superintendents.)

CLOSING SONG: "Can He Count on You?" No. 49 in "Missionary Volunteer Songs."

BENEDICTION.

Note to Superintendents

Your talk at the beginning of the meeting may be devoted largely to the importance attached to printed literature, but you should also take charge of the final part of the program, Pledging to Serve. See Notes to Leaders in the Senior program, p. 21. Read or tell Mrs. White's dream, "Gathering the Fruit," related in "Gospel Workers," pages 136-139, and lead the Juniors to begin gathering the fruit nearest them by distributing papers and tracts.

I Am the Printing Press

I AM the printing press, born of the mother carth. My heart is of steel, my limbs are of iron, and my fingers are of brass.

I sing the songs of the world, the oratorios of history, the symphonies of all time.

I am the voice of today, the herald of tomorrow. I weave into the warp of the past the woof of the future. I tell the stories of peace and war alike.

I make the human heart beat with passion or tenderness. I stir the pulse of nations, and make brave men do braver deeds, and soldiers willing to die.

I inspire the midnight toiler, weary at his loom, to lift his head again and gaze, with fearlessness, into the vast beyond, seeking the consolation of a hope eternal.

When I speak, myriad people listen to my voice. The Anglo-Saxon, the Celt, the Hun, the Slav, the Hindu, all comprehend me.

I am the tireless clarion of the news. I cry your joys and sorrows every hour. I fill the dullard's mind with thoughts uplifting. I am light, knowledge, and power. I epitomize the conquests of mind over matter.

I am the record of all things mankind has achieved. My offspring comes to you in the candle's glow, amid the dim lamps of poverty, the splendor of riches; at sunrise, at high noon, and in the waning evening.

I am the laughter and tears of the world, and I shall never die until all things return to the immutable dust.

I am the printing press.—*Author Unknown.*

The Lantern

"WILL you lend me a lantern?"

A neighbor once said,
And Farmer Jones quickly
Went out to the shed
And brought back a something
The neighbor looked at,
And said disappointedly,
"Don't lend me that;
I must have something
By which I can see,
And that old contraption
Looks useless to me."
But Farmer Jones calmly
Said, "Oh, that's all right;
The lantern's not much,
But it throws a good light."
—*Author Unknown.*

A Sentence Analyzed

(This will be more impressive if the one giving it steps to a blackboard and quickly analyzes the sentence where all can see it.)

WHEN I was a boy in school, one of my teachers had a favorite sentence that he often had us analyze. It was this, "The printing press is the lever that moves the world of mind." Since I have become a man and am better acquainted with world affairs than I was when I used to diagram this sentence in school, I have more fully appreciated its truthfulness. The printing press is indeed a great lever that does move the mind of the world. This is particularly true of the Bible and of all literature based upon its truths.

The printed page has, perhaps, a more lasting effect than does the spoken word. It always says the same thing. Men may become angry at what it says, and they may throw it far from them, but when they pick it up again, it says the same thing, and in the same calm, convincing way. Little by little the truth that it teaches breaks in upon their minds and their hearts. However, in the advance of any cause, the printed and the spoken word must go together. The printed page may well precede the spoken word. It will set men to thinking. They can reason carefully upon what it says, and form conclusions more or less definite. Then when the speaker, who speaks in accordance with what the people have been reading, comes along, he helps to bring them to accept fully the truths, which they have read.—*Fredrick Griggs.*

How God Works

To be demonstrated by three young women and one young man.

PART I

(Mrs. Andrews and daughter sitting at table reading.)

ANNIE: Mother, I've been reading in Volume IX of the "Testimonies" a chapter on home missionary work. God expects personal service from everyone entrusted with a knowledge of the truth for this time. And I'm startled to find that Mrs. White said that an unpleasant and complaining frame of mind, inclined to criticize and find fault with others, is a result of failure to work for others. Is this really true? I so often find myself critical and unkind.

MOTHER: I think you'll find somewhere in that same chapter that if you consecrate yourself wholly to the work of God, He will be your strength and He will be at your right hand, helping you carry out His merciful designs.

ANNIE (after a thoughtful pause): Do you know, mother, I think I might distribute some of our books. I can get World Crisis books and good papers from our church missionary secretary, and with the help of the Lord, I'll take this message we love to others.

MOTHER: An excellent thought. Let's get busy while we have the inspiration. I'm joining you, you see! (Exit mother and daughter.)

PART II

(Mrs. Brown is tidying up the living room. Mr. Brown arrives home, after a strenuous day at the office. His wife greets him. As he removes his hat and coat and hangs them on a rack, he takes a small book from his pocket and lays it on the table. Mrs. Brown immediately picks it up.)

MRS. BROWN: "Facing the Crisis." Well, I wonder what sort of book this is. Where did you get it? Sounds as if it might be something about war or Bolshevism, or something awful. Look at the cover design!

MR. BROWN: Never mind now, Nellie. (Sits himself.) After supper I'll tell you more about it, and we'll read it together. I glanced through it at the office, and I'm convinced that it is worth our attention.

MRS. BROWN: But, John, I promised Mrs. Evans we'd go with her tonight to hear a lecture on Spiritualism. You know she lost her husband last year, and she says this speaker has such comforting messages for those who have lost loved ones. Oh, John, do you suppose we might see our Edward who gave his life in the war? I'd surely like to see him—and hear his voice. Mrs. Evans says others have talked with their loved ones. (Hesitates.) But something tells me it isn't quite right. Doesn't the Bible say that the dead know not anything? I think I'll decline Mrs. Evans' invitation, and we'll study the new book. (Both go out to supper.)

(While Mr. and Mrs. Brown are eating supper, have your special music, or the congregation may sing a song.)

PART III

(Mr. and Mrs. Brown seated in the living room, with books and a Bible on the table, and a magazine basket near by.)

MR. BROWN: I was sitting at my desk this afternoon wondering what is to become of this old world if things keep on as they are, when suddenly I realized that someone was speaking. On looking up I saw a young woman standing in the doorway with some small books in her hands. She greeted me cheerfully, and there was something about her that reminded me of a ray of sun-

"Christ for the Crisis"

shine in a dark room. She was modest in appearance, different from many girls of today—no jewelry, no gaudy makeup on her face, and she seemed genuine. Promptly she made known her errand. Handing me this little book, she told briefly some of the subjects with which it deals and said she would be pleased to leave the book with me, assuring me I would receive a blessing by reading it. She said she was not selling the books for personal gain, but because she loved Jesus and wants others to know that He is coming again soon.

(The two look on the same book. Mr. Brown reads a sentence here and there, but for the most part they turn several pages in silence. Their comments break into the reading from time to time.)

MR. BROWN: Well, I didn't know the Bible told about these things. I thought it belonged to the past ages and ought to be read just for its moral teachings.

MRS. BROWN: Oh, I'm so glad I didn't go to that spiritualistic lecture. I might have been deceived and led into that awful delusion of the devil.

MR. BROWN (thoughtfully turning pages): Yes, Nellie, I firmly believe that the Lord sent us this book to lead us to a higher plane of living. We must investigate further; we must study the Bible. I see there are a number of other books in this World's Crisis Series, and no doubt we can find larger books on these subjects, too. This book says that the end of all things is at hand, and points to many signs that Jesus will soon come again.

MRS. BROWN: That reminds me, I bought a magazine from a little boy the other day. I didn't read it much, but I believe it says something about the second coming of Christ. (*Rumors among magazines.*) Yes, here it is; it's called the *Signs of the Times*. The boy said he was selling it to help support a church school that he attended. I asked him what kind of school it was, and he said they studied the Bible every day. We must find out more from such Christian people!

MR. BROWN: Well, the young woman who sold me this book left her address and said that if I wished more literature on Bible subjects she would help me obtain it. Yes, and she said if I desired to study Bible truths, she could arrange for someone to come to our home and instruct us.

MRS. BROWN: I wonder—if these things are true, why not invite our neighbors to study with us?

MR. BROWN (rising): A fine idea. I'll write this young woman this very evening. This is just what I've been wanting, though I didn't know what was the matter.

MRS. BROWN (as they go out together): And I shall invite Mrs. Evans to join us.—*Florence Bronkar (Adapted).*

Officers' Notes

(Continued from page 16)

Those Habits

How time does fly! Here we have reached the fifth month in the new year—1940. Do you recall how at the beginning of this year you leaders urged and encouraged your young people to form the Bible Year and Morning Watch habits? You urged them to begin the new year aright.

What about those same young people today? Have they petered out, or are they still going strong in the observance of the Morning Watch and Bible Year? How about those scores of young people who will soon come forth from our schools—those havens of refuge—to face the surging currents of influence during the summer months? Will they be able to resist? Will they stand? Will they keep themselves unspotted from the world during these summer months? Only as they have a love of truth and right instilled by habits of Bible study and prayer. The Bible Year and Morning Watch are excellent aids to such habits. Let us give them another lift in this direction right now.

D. A. OCHS.

Summer Camps

THERE is not another phase in the Missionary Volunteer work more important than that of Summer Training Camps for Juniors and Seniors. These camps are unique in four respects:

1. They are supervised and directed by experienced men and women who can devote their entire time to helping the boys and girls who attend these camps.

2. The young people in these camps are far removed from all their usual environment—streets and alleys and city turmoil. There is nothing that can distract their minds from the very important activities—spiritual, mental, and physical—planned for their benefit.

3. The practical instruction in vocational pursuits and the practical demonstrations in the great outdoors are bound to change the youth's outlook regarding the meaning of true recreation and the value and importance of having a permanent recreational pursuit—a hobby, if you please!

4. There is no better environment than that provided at summer camp in which to come close to the hearts of the boys and girls. They respond to efforts in their behalf here perhaps more than under any other conditions.

Let us never forget that Summer Training Camps prove beneficial because they are well planned, and are operated in harmony with heaven's ideals. Let us urge more of our Juniors and Seniors to attend Summer Training Camps.

D. A. OCHS.

Our Youth's Paper

ON my desk are placed from week to week a number of youth's papers, edited and circulated by religious youth's organizations throughout the land. I scan these pages with a great deal of interest, and I am forced to conclude that the very nature and the circulation of these papers is an evidence that somebody is doing some planning and some working.

The success of these papers depends upon the efforts and inspiration of the leaders of those young people's organizations. So it is with the youth's paper of the Seventh-day Adventist denomination—the *Youth's Instructor*. What are we as leaders doing to make this, our youth's organ, all that it should be? Ask yourself the following questions:

1. Have I made a survey of all the young people in my society, in order to ascertain the number who do not have access to the *Youth's Instructor*?

2. Have I given the *Youth's Instructor* a real boost in my society since January 1, 1940?

3. How many weeks or months do I let go by without saying something about its value to the young people in my charge?

In all our Missionary Volunteer promotion let us not forget our young people's organ, the *Youth's Instructor*. Yearly subscription rates: United States and Canada, \$1.95; two to four copies to one address, each \$1.75; in clubs of five or more, each \$1.70. Foreign countries where extra postage is required, \$2.55.

D. A. OCHS.

The Stranger

You may not know his name,
And you may not know his face;
But go to him just the same—
He's a stranger in the place.
Go and stretch your hand to him,
Have a cheerful word to say,
For his struggle may be grim,
And 'twill help him on his way.

We're too formal. Let us go
To the stranger who is near,
And a friendly feeling show;
Let us speak a word of cheer,
Let us stretch a kindly hand
To the brother who's unknown;
We can make him understand
That he doesn't dwell alone.

—Author Unknown.

Only a Cog

"I'm but a cog in life's wheel
That daily makes the same old trip;
Yet what a joy it is to feel
That but for me the wheel might slip.
'Tis something, after all, to jog
Along, and be a first-class cog."

June Topics

- 1 Leisure-Time Profits
- 8 Victory—How to Maintain It
- 15 Christ's Method
- 22 Bible Trees Speak
- 29 Open

Do you read all Officers' Notes each month—and have a practical filing system for them?

Our Foreign Missions

These pages provide interesting and helpful material for church elders and conference workers in promoting foreign mission work, and may be used on the second Sabbath of each month when the church offering for missions is taken.

From North China

FROM a recent letter written by Superintendent W. J. Harris, of the North China Union Mission, we take a few excerpts. After mentioning some of the perplexities encountered, he writes:

"This great advent movement is so universal in character that most of our work for the people presents nothing to which objection is made. We seek to serve all men for good, to draw all men to Christ the Saviour, and desire only that God's saving truth be given a fair field and no favors. Thinking men in all nations are coming more and more to appreciate our efforts. This year our Harvest Ingathering work has brought us in touch with persons whom we little realized were staunch friends. They are willing to continue their support even though business conditions have been greatly disturbed.

"During the early months of the trouble, our colporteur work was stopped for a time. But when Brother Holley, our new field secretary, arrived from America, he went right to work, rebuilding and starting all over again. We now have an excellent group of young men and women scattering thousands upon thousands of pages of our truth-filled literature all over this North China area. You may find it hard to believe, but they have already sold in Chinese money nearly \$25,000 worth of our literature this year. We had two colporteurs (we send them out two by two) last year who worked in a bandit-infested area; nevertheless they sold more than \$4,000 worth of our literature in one year. That, I am told, stands as a record for all China.

"During the first six months of this year nearly one hundred fifty converts have followed their Lord in baptism. Pastor Chiao, of the Hopei Mission, just reported that one faithful church member handed him \$850 tithes. That is the largest amount that I have ever known to be given by one Chinese church member at one time.

"Our hospital at Kalgan, under the supervision of Dr. C. E. Randolph, has never enjoyed such excellent patronage as it has during the last eight months. Our Training Institute at Feng-tai has the largest enrollment that it has ever had. Surely 'we have

nothing to fear for the future, except as we shall forget the way the Lord has led us' in the past.

"Just now I am in the midst of our large Peking evangelistic effort, attempting something that I have never before tried in this large, busy city. We have from two to three hundred people night after night, and I have never spoken to an audience that paid more careful attention, or showed greater interest. I trust that you will remember these meetings in your prayers, and remember that soon all over this field our evangelists will be moving forward in a great evangelistic advance. In all our chapels and halls there will be conducted strong evangelistic efforts at that time. We trust that there may be a goodly harvest of souls as the result of these efforts."

In Mexico

MISSIONARY C. E. MOON, superintendent of the Gulf Mission, in Mexico, passes on some recent experiences from his section of that field:

"Our laymen went above their goal last year to 'win one' for the message.

"Our Harvest Ingathering funds increased from \$1,500 pesos in 1934 to nearly \$10,000 this year.

"The medical movement is advancing. Three clinics will soon be in operation in this mission. In the rural districts brethren are building their own clinics and calling for medical missionaries to operate them. We began by opening a few home nurses' classes in a simple way. Soon we had twenty classes, with two hundred members registered for classwork. The governor of one state gave us \$250, and another governor has promised \$2,000 for our medical work. The trade unions have also contributed \$400.

"We have entire states where as yet we have entered only with our literature. There are Indian tribes that are waiting for the messages. We have one Sabbath school in the great cliff dwellers' country. We are sending literature to several Indian school teachers among these people."

From Oxcart to Speeding Cars and Planes

MISSIONARY G. A. ELLINGWORTH recently answered a letter that he says followed him "nearly all over Africa," he having been transferred, because

of health conditions, from the Congo Union Mission to service with the division staff. Of the field which he left, he writes:

"Personally I did not realize that the Congo region affected me adversely, as I have grown so used to it after almost thirty years of experience in up-country missionary life. Truly, there is a great work going on there, and a great work to be done in garnering in from those many thousands who flock to us to hear the message of His love and His saving might. Truly it is a sight that stirs one to the utmost.

"We want to continue to do our little part till Jesus comes. There is very much still to be done, as we look at it, but we know that the Lord will make a speedy work in the end, and that He has ways that are perhaps as yet hidden from us. However, we can see what wonders have come even in our day; for whereas when we started out in mission work the mode of travel was by machila or with an oxcart, now we are borne swiftly by car or plane. Whereas in those days it took three months to get a letter from England to Central Africa, now they are brought in a few days, and the news is borne to us on the radio in the same hour that it happens."

They Saw Why It Was

MISSIONARY R. M. MORE, telling of the Rusangu camp meeting, where fifty-five new believers joined the baptismal class, and one thousand two hundred people were in attendance, mentions how two chiefs were impressed:

"Among those who attended the services were two headmen from the lower Zambesi River district. The valley Tongas are known by their custom of inserting a reed or bone crosswise through the lower section of the nose. The womenfolk still wear frocks of combed bark, and most of the children still dress with only a smile.

"These two old fathers attended meetings regularly. One of our church members, who was sitting near them, heard the following conversation:

"Do you know why these men speak with such power?"

"No," responded the other.

"Look! You see they are going into that grass shelter; they are talking to their God, and their God is telling them what to say. That is why they have such power when they speak."

"Before they left Rusangu to return to their homes they said to our evangelist, who had recently been sent to labor in the Zambesi Valley: 'Now, Evangelist Matthew, when you go back to our country, you will not have to go out and call the people to come to church. We are going to do that;

you just care for the people when they come to church. We want to tell our people what our eyes have seen and what our ears have heard.'"

Helping Ill Ones on Pitcairn

We are glad to learn that Pitcairn Islanders have a resident who is able to render some medical help to those who suffer from accident or illness. When Doctor Southworth returned to Pitcairn from the United States in response to a hurried call, to spend a few weeks helping the people in medical service, he gave instruction to a class of three volunteers, that they might render aid to those "sore" (an island term for any kind of sickness) after he should leave them again. Elwyn profited much by this instruction. Of his help E. P. Ward relates:

"Elwyn is kept busy with his many patients, and wonderful results have attended his efforts. Without remuneration of any kind, he willingly cared for more than one hundred minor cases up to the end of last year. Since then he has not kept count of the number. Among more serious cases were Fred's poisoned hand and Lena's poisoned foot; Marjorie ran a nail into her foot; Vernon cut his hand and almost bled to death; Andrew crushed the bone in his finger; Arnold had a poisoned foot; and May required attention for months with a sore leg. In two cases a doctor came ashore to see the patient. That was for Clinton, who had lockjaw, and for Vesta with pneumonia.

"Several times stitches have been inserted for bad cuts. Perhaps one of the most nerve-testing experiences for the young 'medico' was when his own brother Freddie was carried home injured. Having fallen about fifteen feet on the rocks near the seashore, Freddie lay unconscious for some time before he was found by neighbors who were in their canoes fishing. He was much cut by the jagged rocks, and we wondered whether he would recover. More than twenty stitches were inserted while the patient suffered lay moaning. With the blessing of God and the tender care of loved ones, health and strength gradually returned. But what might have been the sad story had not the good Doctor Southworth given some training to the young practitioner!"

Where People Hunger for the Word

In Nyasaland, Africa, where Missionary W. L. Davy and his wife are working in the region of the Luwazi Mission, the truths of the message bring a wonderful harvest of souls won for the Lord. Regarding a few experiences, Brother Davy writes:

"The work here is advancing at such a rate that we are perplexed to know how to handle the inflow. The following account will give you some idea of what is happening. Mrs. Davy started a Bible school for the young men here who are attending the school at Luwazi. This school met five times a week during the school period, and instruction was given in evangelistic work and in Bible study. During vacation the students were to go two by two and give to others what they had learned. Villages were selected, and these young men would spend a month there, teaching reading in the morning, and Bible in the afternoon. Well, the reports are now coming in. One man went to Esgaleni village and had eighty-two in his Bible school, with sixty-two in his Bible class. Now he comes to us and wants to know who is going to care for his Bible class while he spends four months in school. These people want a teacher, and we do not have the money. There are about twelve places where this has been done, and a great company of people have entered the Bible classes, and we have to care for them, and this is what is giving us concern.

"On the Songwe River, the border between Nyasaland and Tanganyika, there is a chief who called for a school. He continued calling for three years. Then he went to the paramount chief and said, 'I am tired of waiting for the Seventh-day Adventists. I want to call for the other church to open a school.' The big chief said, 'Don't be a fool. Those schools are dead. Go and worry the Seventh-day Adventist teacher some more.' So back he came to our teacher to worry him some more. About this time our pastor arrived to conduct the ordinances, and the teacher told him about it. He called the chief and asked him how many people he had. 'Come and see,' was the reply. That chief lined up 170 adults, and said, 'Put their names down in your Bible class book, and send a man to teach us. Put my name, and the names of my councilors down, too, to show that we want to lead our people to God.' Then he lined up fifty-two children, and wanted to know who was going to teach them. Well, it was reported to me, and I placed the matter before our heavenly Father. The Lord heard, and in answer impressed a friend (not by a letter from me)

to send me money to pay a teacher for five years. I am now sending the teacher there. I have also been able to send an evangelist there; we shall soon have a school with a Bible class of two hundred."

The Indian Woman Healed

MISSIONARY F. A. STAHL, who is working among the Klamath Indians in Northern California, tells of a recent experience in the deliverance of a sufferer:

"Last week I was called at midnight to go at once to an Indian's home, where, the messengers said, 'a woman was desperately sick.' I went and found that this woman had been stricken suddenly with an intense pain in her head that afternoon and had been crying out in great agony ever since. Although she was a young woman, her left side seemed paralyzed; her speech was impeded, and her heart was beating wildly.

"I at once did what I could do safely for her, but all to no avail. It seemed that she would die any moment. In the room were three very bad characters, men to whom I had spoken about their giving up the drink habit. I had been praying for them, and saw only the faintest sign of improvement in their lives. They stood with bowed heads, the picture of discouragement, for they were intimate friends of this family. After I had done all that I could for the woman and saw no improvement whatever, I said to the people, 'I can do nothing for the sick one. God alone can heal her. I want to pray for her. What do you say about this?' They nodded their approval. I knelt and prayed for the woman, placing my hand upon her head. While the men did not kneel, their attitude was one of reverence. As I rose the woman suddenly stopped crying, and became very quiet. I was standing close beside the bed and saw that she was breathing naturally. The husband, who was on the other side of the room, was startled by the sudden change. He sprang to her side and exclaimed, 'Why, she is not breathing at all!' I assured him that she was well, and sleeping naturally. Remaining a few moments, I spoke to these men. In the morning when I returned to the house of the sick one, they told me that she had slept the rest of the night, and as I greeted her she smiled and said, 'I am well.' They all acknowledged the Lord in this experience and listened quietly as I spoke to them of their souls' welfare.

"On Sabbath this woman came to our service, and at the close she stood and gave a grateful testimony, telling that she had been so very ill, and that they had called Pastor Stahl who had prayed, and God had healed her."

MISSION BOARD.

